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CENTENARY VOLUME OF THE DEPARTMENT OF PALI



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Editor-in-chief

Dr. Manikuntala Haldar (De).

Head, Dept. of Pali

University of Calcutta

Co-ordinator, Post-Graduate

Diploma in Buddhist Studies

University of Calcutta



UNIVERSITY OF CALCUTTA

KOLKATA – 700 073

2007-2009

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To
Prof. Surenjan Das
The Hon'ble Vice-Chancellor, C.U.
from
Manikuntala Haldar (S)
29.9.11

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***Centenary Volume of the Department of Pali
University of Calcutta***

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FOREWORD

The Department of Pali, University of Calcutta, is bringing out a Commemorative Volume on the occasion of the centenary of the Department. The historic role played by the Department in the teaching of the Pali language in modern India is well-known. When the Department started functioning, it was the first University Department of Pali in this part of the world. Today it continues to be one of the very few such University Departments. Over the decades it has made seminal contributions to the study of the language and of the writings in the language. It goes without saying that one of the main reasons behind our interest in Pali is that it was in this language that the Buddha preached his lofty yet down-to-earth ideas to the people at large. The study of Pali is inexorably linked to the study of Buddhist literature and philosophy. In this direction also the teachers and researchers connected with the Department have made important contributions over the years. (A brief history of these activities of the Department is the subjectmatter of one of the essays in the volume.)

It is heartening to note that the teachers and researchers currently associated with the Department have kept up this academic tradition. This is evidenced by the sizable number (thirty-seven) of contributions brought together in the form of this Centenary Volume.

I extend my best wishes to the Department of Pali, University of Calcutta, on this auspicious occasion and sincerely thank all the contributors to the volume and its editors including the editor-in-chief, Dr. Manikuntala Halder (De). I recommend the volume not only to experts in Pali but also to all those who are interested in Buddhist studies and in exploring their relevance to the contemporary world.

Asis Kumar Banerjee
Former Vice-Chancellor
University of Calcutta

1 August, 2010

FROM THE DESK OF THE SENIOR SECRETARY, UCAC UNIVERSITY OF CALCUTTA

The Centenary Volume which has been published by the Department of Pali on the occasion of completion of its hundred years is a remarkable achievement which is undoubtedly a mark of its academic excellence. The volume not only contains a number of articles written by renowned scholars on Pali and Buddhism but offers an opportunity to scholars and researchers to know how far the study of Indology has progressed in the Department of Pali.

As a matter of fact, study of Buddhism, apart from providing one an opportunity to understand a whole range of fascinating socio-religious ideas which were far ahead of the contemporary period, also provides a scope to understand a silent but powerful social revolution that had taken place in the Gangetic delta during 6th Century B.C. Buddha can easily be regarded as the most astounding religious leader and a spiritual personality but at the same time his leadership to a powerful social revolution spearheaded by the *nouveu riche* belonging to the entrepreneur or commercial classes, making their presence felt in different cities and commercial centers of North India during 6th Century B.C. can never be denied.

Therefore, Buddha or Buddhism should be studied in duality. If Buddha's contribution to religious thinking in ancient India be highlighted, at the same time his role as a popular teacher and a social revolutionary can never be forgotten.

It is also to be noted that Buddhism has never remained monopolistic in its long spiritual journey from 6th century B.C. down to the middle ages in Indian History. Buddhism had, from time to time, been joined or reinforced by other religio-cultural thoughts which in fact, added unique compositeness. Hence, study of Buddhism in reality is a study of cultural history of India and conveys the idea that despite diversified thoughts and outlook there exists a sense of unity. The main objective of this volume is to present before the readers the plurality of thoughts veering round teaching and philosophy of Buddha and other related issues but at the same time it helps to create an impression that study of Buddhism is a never ending process.

Dhurjati Prasad De
Senior Secretary
UCAC, C.U.

A letter from an oldest student of the Department of Pali, University of Calcutta

To
The Head
Department of Pali
University of Calcutta
Kolkata.

Madam,

I have the honour to place before you a few lines about my days in your University. In 1938 we seven students were admitted into the Pali class of the University of Calcutta.

The Department was run by four internal and thirteen external Teachers of whom as many as seven were Teachers of International repute. The Heads of the Department used to take their classes in their own room. The other except R.G. Basak of the Presidency College and Dr. Probodh Kumar Mukherjee of the Vidyasagar College used to take classes in the 1st floor of the western wing of the Asutosh Building because of their advanced age.

All the other teachers used to take classes in the room to the west of the then as also of the present teachers' Common room which was divided into four cubicles three of thus used as class rooms and one cubicle used as passage to them. The class rooms being so closed to teachers common room and the teachers being so enthusiastic to teach, very little time was wasted between two classes.

The Library was on the 1st floor of the Asutosh Building. During breaks I used to visit, the library and go to the issue counter, and took out any book which I found at my finger's end without caring for the subjects of the book. Soon I came to be known to the then Librarian Dr. N. R. Roy who incidentally happened to remain my well wisher throughout his life.

The Head of our Department was the Internationally known Giant Prof. Dr. B. M. Barua whose colleagues were the Internationally celebrated Prof. Dr. N. Dutta, Mr. G. D. De and Mr. D. L. Barua.

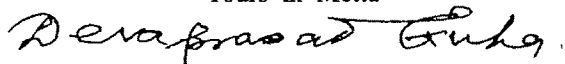
I shall fail in my duty if I do not mention the name of Mr. S.N. Mitra, the Secretary of the Post Graduate Council of Arts and Commerce.

Dr. Barua was very much respectful towards him. In case of any problem Prof. B. M. Barua asked us to meet S. N. Mitra for solution. He used to teach us Pali Prosody and Pillar Edicts of Asoka.

I am extremely happy to learn that the Department of Pali, University of Calcutta, is going to publish a Journal in its Centenary Year, for which you have so kindly asked a paper for me intimating my experience about Pali Studies in your University at the time I had been its student.

With best regards,

Yours in Metta


Devaprasad Guha

M.A. Student of the Dept. of Pali, C.U. 1938

EDITORIAL

It gives me immense pleasure to announce that the Centenary Volume of the Department of Pali, University of Calcutta, 2009 has come out. I extend my thanks to our contributors who enriched the Centenary Volume with their scholarly approach on different aspects of Pali and Buddhism. In fact, when University of Calcutta observed 150 years of its existence on 2007, the Department of Pali completed its hundred years with a rich tradition of scholarly activities. Initially, when the University of Calcutta was an affiliating body Pali had been taught in Matriculation level as one of the optional subjects. Eventually, in the year 1907, Sir Asutosh Mukherjee, the then illustrious Vice-Chancellor of the University of Calcutta introduced Post-Graduate teaching in Pali. Since then, the Department of Pali has been served by a number of eminent teachers like Dharmananda Kosambi (first among them), M.M. Satishchandra Vidyabhusan, the renowned polyglot Harinath De, Benimadhab Barua (the first Asian D.Litt.), Nalinaksha Dutt, D.L. Barua, Anukul Chandra Banerjee, Sukumar Sengupta, Dipak Kumar Barua, Asha Das, Kanailal Hazra and other renowned Part-time Teachers of the Department of Sanskrit, Philosophy, History, Ancient Indian History, Linguistics etc.

At present, the Department is conducting fullfledged Post Graduate Courses, viz., Pre-M.A., M.A., M.Phil, Ph.D. under the guidance of competent Teachers of the Department. From the year 2007, one Post Graduate Diploma Course in Buddhist Studies (Evening Section) has been introduced.

Pali which presents a fascinating linguistic pattern known as Middle-Indo-Aryan language can also be regarded as the vehicle of Lord Buddha's ideas and philosophy, ushering a new era of social and religious reforms in the ancient India. Practically, Buddha preached his ideas in Pali which was the lingua franca of the contemporary India. Even after Buddha, a vast amount of Buddhist literature had been written in Pali by eminent scholars and renowned persons of the countries of Srilanka and Myanmar. Practically we have good relationship with the scholars of South-East and North Asian countries. Research students usually come from China, Japan, Korea, Tibet, Myanmar, Srilanka, Vietnam, Bangladesh to join the Ph.D. programme under the Department of Pali. At present, a student from Italy is pursuing her courses on Post-Graduate Diploma in Buddhist Studies in the ensuing session. However, Resource persons from Buddhist world have been invited to teach in Diploma course in Buddhist Studies likewise Prof. Suniti Kumar Pathak, Visvabharati, Shantiniketan, Prof. Satyaranjan Banerjee, Prof. Samir Kumar Mukherjee, eminent Teachers of the Department of Sanskrit, Archaeology, Museology, South and South-East Asian

Studies, Philosophy, Library and Information Science, Tibetan Studies, Jadavpur University, Rabindra Bharati University other than Calcutta University. Besides the above-mentioned courses, there is scope of learning Pali under the Department of Languages (Evening Section). It is worth mentioning that in the West Bengal Civil Service Examination and UPSC Examination, Pali is included as an optional subject.

It may be mentioned that the Department of Pali used to celebrate 'Buddha Jayanti' each year. On 2006, the Department celebrated Centenary in collaboration with the Departments of Sanskrit, Arabic and Persian followed by one-day Conference wherein delegates from some Asian countries joined. However, the Department also organised International Seminar on 'Role of Pali in the Perspective of World Peace and Humanity' on January 2007 where delegates from Japan participated and His Holiness Mr. Morimoto, High priest of Todaiji Temple, Japan, delivered his scholarly lecture on the contribution of an Indian monk to the field of Japanese Buddhism in the Indo-Japan Friendship year, 2007. The abstract of the speeches of Mr. Morimoto is included in this volume also.

The Centenary Volume contains altogether thirty-seven scholarly articles, along with a key note address to the International Seminar of the Department of Pali, C.U. Prof. Dipak Kumar Barua has given his scholarly keynote address on 'Relevancy of Buddhas's Teachings which is unavoidable for maintaining world peace and humanity. The next four articles on 'The Buddha standard of Human perfection : Man's Place', 'The place of Buddhism in Indian Thought', 'A Short History of the Pali Studies in the University of Calcutta (1880-1983)' and 'Scientific Background of the Buddhist Tantras' are the reprinted articles of the renowned scholars on Buddhism likewise, Prof. Benimadhab Barua (the First Asian D.Litt.), Prof. Nalinaksha Dutt (the Second Asian D.Litt), Dr. Sukumar Sengupta and Prof. Benoytosh Bhattacharya respectively. The above-mentioned articles of the renowned persons are still no doubt relevant for the present readers of the Pali Studies and for this reason those articles are included in the present volume. Next article on 'Human Values and Buddhism' is written by Prof. Biswanath Banerjee, the ex-student of the Department. Next, Prof. Dipak Kumar Barua presents an article on 'MahāBuddhavatthu : A Critical Study on a Twentieth Century Pali Text of India' opens a study on work of Bharatsingh Upadhyay of Uttarpradesh who is a great scholar of Pali and Buddhist Studies although he used to teach the Hindi language. The article bears information about the text on MahāBuddhavatthu. Article of Dr. Asha Das on 'Complexion, grace and lineation of the Buddha's Footprint', is very interesting since it deals with iconic representation of Buddha. Besides the above mentioned Teachers of our Department Dr. Kanailal Hazra is also our

Teacher of the Department who wrote 'The Rise of Mahāyānism in Srilanka' where a distinct picture of rise, growth, proliferation and condition of Mahāyāna in Srilanka is narrated in a lucid manner. Next, Prof. Binayendra Nath Chowdhury, the writer of 'Buddha's Doctrine in Pali literature' summarises the whole of Buddha's teachings. In the article of 'Satipatthāna Sutta in Pali prescribed formulae for the human harmony' is the article of Prof. Suniti Kumar Pathak, a former student of the Department, also presents the altruistic views of this Sutta. In the article of Prof. Bela Bhattacharya viz., 'Buddhist Meditation and World Peace', the author discusses the contribution of Buddhist Meditation to the world peace. Dr. Sadhan Chandra Sarkar in his article on 'Marriage in the early Buddhist literature depicts a social picture of ancient India regarding marriage system. Prof. Samir Kumar Mukherjee also gives detailed information in his article regarding images of Buddha and Bodhisattvas of West Bengal exhaustively. Next article is on 'Different Buddhist Schools and Sects in North and North-East Asia' by Dr. Mani Kuntala Halder (De). Here the schools and sects of North and North-East Asia are emphasised in details. Prof. J. Sitaramamma's article on 'A note on the role of Pali in the perspective on International Peace and Harmony' is a lucid discussion with the quotation of Buddhavacana in Pali. Three articles are of Dr. Jayanti Chatterjee, Dr. Saswati Mutsuddi and Dr. Aiswarya Biswas on 'Role of Pali in Developing Human Attitude,' 'A Critical Study of a Pali grammar viz., Pali Praveś in Bengali' and 'On Evolution of Buddha Concept' respectively, can be considered as a new approach to the readers of the Buddhist Studies. Next article viz., 'Nāgārjuna on Negation (Nesedha): A note' is the article of Prof. Dilip Kumar Mohanta who presents the Nāgārjuna's Theory on Negation. 'Buddhist Art in Sikkim' is the next one. In this article Dr. Durga Basu gives stresses on various Tibetan Lamaistic forms of Buddhism in an interesting manner. Article on 'Concept of Innerbeing or Soul in Buddhism and the Bhagavat Gītā' is written by Dr. Suchitra Roy Acharya whereas Prof. Angaraj Chowdhury stresses on 'Vipassanā' or Buddhist Meditation in his article on 'How does Vipassanā work to end suffering'. Dr. Jinabodhi Bhikkhu also gives stresses on World Buddhist Unity in the article on 'Suggestions for World Buddhist Unity and Co-operation : Theravāda and Mahāyāna'.

Next article on 'The Contribution of Kripasarana Mahāsthāvir in the field of Pali Studies' by Mr. Hemendu Bikash Chowdhury is very interesting rather informative in the light of the Pali Studies in Calcutta University during the days of Sir Ashutosh Mukherjee. Dr. Sukla Chakraborty's article on 'Buddhism in Tamilnadu' ushered a new vista on the condition of Buddhism in South India. Dr. Siddhartha Singh's 'Is Buddhist Karma Theory Deterministic?' is an article on Theory of Kamma. It is needless to say that Buddha stresses much on the

Theory of Kamma. Another article of Dr. Bandana Mukherjee viz., 'Pali and Buddhism : A fountain of Peace and Humanity' contains contribution of Pali Buddhism in World Peace. Article of Dr. Chittaranjan Patra is the 'Buddhist Stūpa as a Media of Universal Peace' is a very interesting study on Indian Stūpas as well as whole of South-East Asia. The article on Vajrayāna viz., 'Vajrayāna, the Path of Wisdom and Means by Prof. Andrea Losaries is an interesting study on Buddhist Tantra. Dr. Subhra Barua makes very interesting discussion on Buddhist Meditation in a detailed manner in, 'Ānāpāna Bhāvanā: An wonderful aid for Mind control and peace of Mind.' In the article viz., 'A detailed Paleographic Study of the Aśokan Epigraphs related to Buddhism' Dr. Saheli Das gives a pen picture of the Buddhist Aśokan Epigraphs. The article of Dr. Piyali Chakraborty on 'Justice of Buddhism' is a record of utility of Buddhism on Society. The article on 'Tilakkhaṇa in our life' of Dr. Dipa Das is beautifully placed. Next one is 'Gāthā classification in the Navaṅga-satthusāsana' of Dr. Buddhadeb Bhattacharya deals with Tibetan Satthusāsana also. The article by Sumanpal Bhiksu viz., the 'Buddhist Primary Education on Social Harmony' is a praiseworthy picture of primary Education in the Buddhist Order. The article of Dr. Malavika Bandyopadhyay on 'Some Avadāna Kalpalatā stories resemble to the Pali sources' is the last one wherein the similar stories of *Avadāna* and Pali sources have been compared. Finally, the abstract of the speeches of Kosei Morimoto, Chief Abbot of the Todaiji Temple, Nara, Japan is included in the Volume. Actually, the visit of His Holiness Kosei Morimoto was very much significant because the year 2007 is the Indo-Japan Friendship year. This year marks the 50th anniversary of the Japan-India Cultural exchange arrangement. In his Lecture Mr. Morimoto throws light on how Bodhisena, a South Indian Buddhist monk reached Japan which is the earliest confirmed fact about the arrival of an Indian visitor to Japan, how he was invited to conduct the 'eye-opening' rite as well as the prevailing political situations behind these events.

Finally I express my gratitude and thanks to Prof. Suranjan Das, the Vice-Chancellor of the University of Calcutta for his support and encouragement which enabled me to surpass all hindrances to publish the volume. I also express my gratitude to Prof. Dhruvajyoti Chattopadhyay, the Pro-Vice Chancellor, Academic, University of Calcutta for giving me all kinds of assistance. I must mention the name of Prof. Asis Kumar Banerjee, Former Vice-Chancellor, University of Calcutta who infact, inspired me to take up this project. I express my heartiest gratitude to him. In this connection I mention the name of Prof. Tapan Kumar Mukherjee, the former Pro-Vice Chancellor, Finance, University of Calcutta who also extended his kind support and assistance to me. I also extend thanks to Mr. Pradip Ghose, the Superintendent

of Calcutta University Press who has given a physical shape to the idea of publishing the work.

Lastly, I express my gratitude to all my teachers and colleagues of the Department for giving me valuable advice. I also convey my gratitude to Prof. Devaprasad Guha, former Teacher of the Rangoon University, Burma, and the oldest ex-student (1938) of the Department of Pali who in his letter has given a picturesque description of the Department in the days of the years. I also extend my thanks to His Holiness Mr. Kosei Morimoto, Chief Abbot of the Todaiji Temple, Nara, and also to Japan Foundation. The Department of Pali feels honour for their collaborative project with the University of Calcutta and their gracious presence on the occasion of Centenary celebration of the Department of Pali.

Finally, I extend my fraternal greetings to all and pray that we can follow the path which has been determined by the benevolent Buddha!

Manikuntala Haldar (De)

Head, Dept of Pali, C.U.

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Key-Note Address to an International Seminar on—Role of Pāli in the perspectives of International Peace And Humanity

Dipak Kumar Barua*

In this sunny pleasant morning of January 21, 2007, I convey at the very outset, from the innermost corner of my heart best wishes and congratulations for the New Year to the most dedicated and sincere organisers for arranging so aesthetically as well as so academically this International Seminar on a very relevant topic concerned with the contemporary period. I have been asked to deliver the 'Keynote Address'. But unfortunately I have neither the 'Key' to unlock the hidden treasures of Pali and its rich literature nor the 'Note' to impress upon your intellect on this fascinating topic. Still I have accepted this responsibility only because to meet you, my dear students and learned brethren, who are doing marvellous job for the advancement of Pali learning in India and abroad.

It is a glaring fact that in order to contribute to the building up of world peace and to the propagation of ideals relating to humanity in the 21st Century through the promotion of dialogues among different civilizations and cultures, the holding of the present International Seminar has become almost obligatory for human race. And I personally believe fervently that the Department of Pali of the University of Calcutta has already contributed and will contribute much in the future to this end.

Amidst present unprecedented chaos and conflicts, distrust and frustration, anger and disbelief throughout the world, especially after the Atom Bombing of Hiroshima on August'06 and of Nagasaki on August'09, 1945 in Japan, Pali or rather Pali literature in which Buddha's serene gospel is enshrined would seem to be the only instrument for creating an atmosphere of peaceful co-existence for the humanity and for avoiding the potential war of human annihilation.

"Buddha is", in the words of Rabindranath Tagore, "the most perfect man ever born on the earth". His teachings are even today applicable, essential and relevant in the contemporary socio-economic environment. Pandit Jawaharlal Nehru, the first Prime Minister of the Republic of India, has rightly remarked : "We live in an age of conflict and war, of hatred and violence, all over the world. Never before has the need been greater for all of us to

* Ex-Professor, Department of Pali, University of Calcutta.

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remember that immortal messages which Lord Buddha, the greatest and noblest of the sons of India, gave to us, and to you, and to all the world.’

Before entering into a discussion on the topic it is prudent to describe, in brief, the history of Pali Studies in the University of Calcutta, of which 150th anniversary is being observed with dignity and grandeur. It is all the more necessary that the Department of Pali of this University which is one of the three oldest Universities of India, is to celebrate the 100th year of Pali learning in the whole Indian Sub-continent.

Since the introduction of Pali in A.C. 1880-1881 at the undergraduate level, the inclusion of Pali as an independent subject in the course of study prescribed for the M.A. Examination with effect from 1889, the formation of the Post-Graduate Department of Pali in 1907 in its nucleus, and the establishment of the full-fledged Department of Pali in 1917 by the University of Calcutta, Pali as one of the classical languages of India, has gradually been popular among the students and scholars who have in the meantime realized its distinct in the Indo-Aryan Family of languages and its hitherto little known importance of Buddhist Culture (*Journal of the Department of Pali*, University of Calcutta, Vol. I, 1982-83, p. 3. *Editorial*). In establishing an independent Department of Pali the objective of the University of Calcutta was “to open out to its advanced students an opportunity for a comprehensive study of that distinct and widespread civilization which Buddhism represented. Buddhist Civilization has to be approached from such varied aspects as linguistic, literary, epigraphic, social, religious, historical and philosophical. The original sources of knowledge in this regard are accessible through such languages as Pali, Prakrit, Mixed Sanskrit, Sanskrit and Chinese. It was, therefore, necessary that there should be a central department specially intended to guide studies and conduct researches in Buddhism and the Pali Department was given that role” (*Hundred years of the University of Calcutta*—Supplement, pp. 160-161). It was further noted: “The History of Buddhism is also a story of cultural contacts between different groups of people in South, South-East and East Asia. The Department of Pali studies was intended to provide opportunities for the study of the cultural contacts between all these different regions” (C.U. *Annual Report*, 1954-1955).

Thus from this standpoint the word ‘Pali’ does not simply imply ‘Pali Language’, it also includes Pali Literature, Buddhist Culture including epigraphy, art and geography. Therefore, to the serious researchers in Pali, there remains a vast field, a greater part of which is still untrodden. For the benefit of suffering humanity to survive in this world with full dignity and honour,

Key-Note Address

the scholars should undertake the arduous tasks of unveiling the extensive wealth of Pali literature.

An endeavour has been made in the present oration to reinterpret Pali literature, without delimiting its obligatory researches in the disciplines of peace and non-violence, human rights and oral values, stem cell and cloning, ecology and environment, and the like. The Pali language and literature, thus, with their pristine purity is to be continuously searched out and interpreted, though not easily in some cases, with references to all such modern topics in the sacred sayings in Pali of Buddha according to the needs of the present days. Such new interpretations of as well as searches in Buddha's Gospel preserved in the Pali language may simply be termed 'Applied Buddhism', i.e. applications of Buddhism in the modern way of life or practical aspects of Buddhism which, on several occasions, has been defined as 'a way of life', that may change retaining the higher qualities or essence of life due to the changed circumstances, places and time.

The objectives of the Pali literature are amity, justice and peace. With such aims in view Buddha's tenets as preserved in Pali encourage the cultivation of the national emotions for maintaining international peace and harmony. Thus among the prescribed meditations is found a set of four called the *Brahmavihāra*, 'Sublime States'/'Modes of Sublime Conduct'/'Sublime Virtues', which are known as *appamañña*, 'illimitables', because of the fact that they have no barrier or limit and are extended towards all human beings irrespective of caste, creed, or sex and even towards the animals without any exception. These Sublime Virtues are: *Mettā/Maitrī*, 'Loving Kindness'; *Karuṇā*, 'Compassion'; *Muditā*, 'Appreciative or Sympathetic Joy'; and *Upekkhā/Upekṣā*, 'Equanimity', which absolutely necessary for maintaining world peace even during the twenty-first century. The term *Mettā* is defined as the sincere wish for the welfare and genuine peace of all the peoples of the world. The import of *Mettā* has been illustrated in the Pali *Mettā Sutta* as follows:

"Just as a mother would protect her only child at the risk of her own life, even so let him cultivate a boundless heart towards all beings."

Mettā is not mere neighbourliness, as it makes no distinction between one and others. It is neither national brotherhood nor-even religious brotherhood. Loving kindness should be extended equal measures towards oneself as towards friend, foe and neutral alike. The antithesis of *Mettā* is anger, aversion, hatred and ill-will which stand on the way of international peace. Buddha has said:

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“Hatreds never cease by hatreds in this world. By love alone they cease. This is an ancient Law.”

—*Na hi verena verāni sammanñidha Kudācanaṃ | averena ce sammanti esa dhammo sanantano* ||. (*Dhammapada*, Verse 5).

Indeed during this chaotic, war-weary and restless period when the nations are arming themselves to their teeth, human life is endangered by the heaps of nuclear weapons and active terrorism in favour of fundamentalism as well as narrow identity crisis, the world is in badly need of universal *Mettā*, so that all human beings live in perfect peace and harmony. The second virtue is *karuṇā* which directs the hearts of the good quiver when others become subject to sufferings of all sorts. Hence the primary characteristic of *Karuṇā* is the will to remove the sufferings caused by warfare and restore peace in the society/nation. *Muditā* which is the third Sublime Virtue is not merely sympathy but appreciative or sympathetic joy. It destroys jealousy and encourages the cultivation of thought for the prosperity and welfare of one's own enemies. The chief feature of *Muditā* is *anumodana*, 'happy acquiescence', in another's prosperity and success. *Upekkhā* is the most difficult of these Sublime Virtues. Buddha's exemplary life presents a unique illustration of equanimity. Indeed no religious Teacher who has been so severely attached, criticized, insulted, and reviled as Buddha, and yet none so highly honoured, praised and revered as the Blessed One. Buddha has Himself advised: "Retaliate not. Be silent as a cracked gong when you are abused by others". This admonition is even relevant today in this most indisciplined and war-stricken world.

Also *pāramī/Pāramitā*, 'Perfection', which is tenfold is unavoidable for maintaining world peace. These ten Perfections are *Dāna*, 'Generosity'; *Sīla*, 'Morality'; *Nekkhamma*, 'Renunciation'; *Paññā*, 'Wisdom'; *Viriya*, 'Energy'; *Khanti*, 'Patience'; *Sacca*, 'Truthfulness'; *Adhiṭṭhāna*, 'Determination'; *Mettā*, 'Loving Kindness', and *Upekkhā*, 'Equanimity'. The *Cariyāpiṭaka-Aṭṭhakathā*, a Pali Commentarial work, prescribes these ten perfections for cultivation with compassion, guided by reason, uninfluenced by selfish motives, and unsullied by wrong view without all feelings of self-conceit. Among them *Dāna-Pāramitā* may be exemplified by the Pali *Vessantara-Jātaka* (No. 547) wherein Prince Vessantara relates: "If one should need my heart, I would cut open my breast, tear it out and give it; if one should need my eyes, I would pick them out and offer them; if one should need my flesh, I would cut off what one needs."

In Buddhism or rather in Buddha's Gospel, the term 'Humanity' may be considered from three perspectives, viz. (i) it restrains and gradually discards

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personal or individualistic interests for the sake of altruism or other's interests and that too without any limit; the dictum: *Bahujanahitāya bahujanasukhāya* indicates maximum good for maximum number of human beings; it reflects a sense of dynamism, (ii) humanity or humanism in the Buddhist framework does not confine to the interests and well-being of only the humans, but all the sentient beings (*sukhino vā khemino hontu. Sabbe sattā bhavantu sukhittatā* — *Suttanipāta* ed. & tr. Bhikkhu Dharmarakshit, p. 36), (iii) Buddhism denies existence of the Creator and establishes supremacy of the human being by reviving and rekindling self-confidence in him/her. A human being is his/her own master. Buddha says:

“Self is the refuge of self : for who else
Could refuge be?
By a fully controlled self one obtains a
refuge which is hard to gain.
By oneself alone is evil done; it is
self-born, and self-caused.
Evil grinds the unwise as a diamond,
a hard gem.”

—*Attā hi attano nātho, ko hi nātho paro siyā? attanā'va sudantena nāthaṃ labhati dullabhaṃ | Attanā'va Kataṃ pāpaṃ attajaṃ attasambhavaṃ, abhimanthati dummedhaṃ vajiraṃ' vasmamayaṃ maṇiṃ.*

(*Dhammapada*, Verses 160-161).

According to Buddha none is higher or lower simply on the basis of his birth in a particular caste. Buddha proclaims:

“Not by platted hair, nor by family, nor by birth does one become a Brahmana. But in whom there exist both Truth and Righteousness,
— pure is he, a Brahmana is he.”

—*Na jaṭāhi na gottena na jaccā hoti brāhmaṇo, yamhi saccaṃ ca dhammo ca so sucī so ca brāhmaṇo.*

(*Dhammapada*, Verse 393).

Further in the *Vasala Sutta* Buddha has clarified the expression as :

“By birth one is not an outcast, by birth one is not a Brāhmaṇa.
By deeds is one an outcast, by deeds is one a Brāhmaṇa.”

Such a statement reflects his deeper sense of humanity. When an individual starts thinking that as his own life is dear to him/her, so is others to them, he/she learns the basic lesson of humanity and when he/she realizes and acts accordingly he/she advances fast towards the ultimate Goal.

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Pali once overflowed and still is influencing the vast tract of land in South and South-East Asia including the Indian Sub-continent and numerous texts—devotional, narrative, philosophical—both in prose and poetry were and are being composed for serious deliberations by scholars and easy understanding by the urdent devotees.

It is needless to tax upon your patience any more. I do hope to be excused by your learned goodselves for my numerous shortcomings and inadequate information. Still I aspire to you all again and again in this sacred campus of the University of Calcutta, my *alma mater*, to exchange my views and share your discourses.

Again, again and again I thank you for your kind invitation and lending me your ears to my oration.

Sabbe sattā sukhitā hontu—‘May all living beings be happy’

The Buddha Standard of Human Perfection: Man's Place in the Universe*

*Benimadhab Barua***

We are assembled here this evening in the "Century Hall" (Satābdi Santhāgār) to celebrate the anniversary of a Thrice Blessed day,—a glorious full moon day, which according to Pali tradition, witnessed the birth, enlightenment and demise of Gotama the Buddha. This happy coincidence, namely, the happening of three great events in the life of the Buddha on a particular full moon day of Vaisakh, even if it be a historical fact, is a mere matter of accident, and as such it need not be stressed as a proof of the greatness of the Buddha. Buddhist literature, however, is full of stories of such coincidences of natural events which are sincerely believed to have been prearranged by the devas. This device of deification is not peculiar to the scripture of any particular religion. As the four Gospels of Christianity attest; the multitude followed the Jesus of Nazareth after they had witnessed a miracle performed by the Son of God before their eyes. Miracle indeed is the main attraction of religion for the multitude. Without the superhuman element and the notion of a divine dispensation added to it, the narration of the life-history of the prophet or founder of a religion has no appeal to the masses. I presume that the select few in this Hall whom I am to address will not want me to deal with this aspect of the subject, however fascinating or romantic in character it may be.

The best way of celebrating a Buddha-day anniversary and paying homage to the memory of the Buddha is to calmly contemplate the problem of man's place in the cosmos or universe in the light of the Buddha type of human perfection as represented in Buddhist literature and art. The problem of man's place in the cosmos or universe which has confronted the thinkers of all ages is the underlying problem of that branch of extensive Buddhist literature which goes by the name of Jātakas and Avadānas. The problem of the advent of Avatāras or incarnation of Visnu, the lord and preserver of the universe which is discussed in Purāṇas is a later Brāhmanical Hindu form of one and the same problem on the basis of the popular notion of evolution of the successive

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types of human physiognomy and personality, while the functional necessity of such adverbs is well described in the *Bhagavad Gītā*, in its famous śloka:—

“*Yadā yadā hi dharmasya glānir bhavati, Bhārata*”, etc.

Ordinary readers of Jātakas and Avadānas take them rather lightly, and are apt to judge them as magnificent productions of the fabler's art and extravagances of vagaries of creative imagination. But I may tell you that apart from being a great storehouse of information regarding the daily life of different peoples placed in various worldly situations, and also apart from inculcating the diverse moral maxims, the Jātakas and Avadānas seek to solve the problem of man's place in the cosmos or universe as judged by the standard of perfection reached by humanity in the life, character, enlightenment and ideal of the Buddha. As you know it well, the votaries of each religion boldly set up a claim of the highest perfection of man in favour of the prophet or founder of their religion. But I am not going to set up any comparison, firstly because it is not relevant to an occasion like this, and secondly, because comparison is odious. I shall only ask you to realise for yourselves the significance of the Buddha standard of human perfection in the history of the evolution of man on earth.

As to man's place, the Taittirīya Upanisad proposes to consider it in relation to these five worlds of existence or universes of experience: (1) *Adhilokam*, the world of matter or structural universe; (2) *Adhijyautisam*, the world of lights or astronomical universe; (3) *Adhiprajam*, the world of life or socio-biological universe; (4) *Adhividyam*, the world of learning or cultural universe; and (5) *Adhyātmam*, the world of individuality or universe of self-expression. The earth below, the sky above, the firmament the link, and the air the active phase,—these are the constitutive factors of *Adhilokam*. The fire below, the sun above, the water the link, and the lightening the active phase,—these are the constitutive factors of *Adhijyautisam*. The mother the prior factor, the father the posterior factor, the progeny the link, and the procreation the active phase,—these are the constitutive factors of *Adhiprajam*. The teacher the prior factor, the pupil the posterior factor, the learning the link, and the word of wisdom the active phase,—these are the constitutive factors of *Adhividyam*. The lower jaw below, the upper jaw above the speech the link, and the tongue the instrument,—these are the constitutive factors of *Adhyātmam*.

According to the same authority, the process of the development of man's individuality starts from a notion of *annamaya* or organic existence of self with the material food as its sustenance and terminates in *ānandamaya* or purely spiritual existence of self with bliss or beatitude as its sustenance, passing

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through the three intermediate stages of *prānamaya* or psycho-physical existence of self with sensory function and experience as its sustenance, *manomaya* or purely mental existence of self with percepts or ideas as its sustenance, and *viññānamaya* or the rational existence of self with higher thoughts, concepts or notions as its sustenance.

As for the process of cosmic development, it is said in the Aitareya Āraṇyaka that it proceeds from Prajāpati the willer through various stages of natural transformation to Brahmā, the highest embodiment of *Karman* or self-willed action.

As regards man's superiority in the scale of beings, the same authority opines that man distinguishes himself from the rest of creation by the possession of the gift of speech or power of self-expression, and by the capacity to aspire for immortality in spite of his being a mortal.

The early Upanisadic idea was sought to be deepened in India by Maskarin Gosāla, an elder contemporary of the Buddha who was the first great biological thinker of the world. It is from his philosophic doctrine that it came to widely believed in India that in order to create the human species the process of biological evolution has to pass through eightyfour hundred thousand *yonis*—species, forms or stages of beings. Man's life, too, passes through the eight successive stages of development with the stage of bewilderment (*maṇḍabhūmi*) as the lowest rung of the ladder and that of self-sacrifice (*pannakabhūmi*) as the highest.

The net results of the biological speculations of Gosāla may be shown to have been the philosophic background of the four pronouncements of the Buddha in the Dhammapada (Verse, 182):

Kiccho manussapaṭilābho,
Kicchaṃ maccāna' jīvitam,
Kicchaṃ saddhamma-savanam,
Kiccho Buddhānaṃ uppādo.

"Difficult it is to be born as a man; difficult it is for the mortals to live; difficult it is to have a chance of hearing a good doctrine; difficult it is to witness the advent of the Buddhas."

According to the Ājīvika and Jaina scheme of existence, the lowest in the scale of evolution are the elemental lives existing in space and acting in time. The minimum test of individuality is the possession of the sense of touch. Even a clod of earth, a dew-drop, a form of fire or a formation of air passes as an individual being by virtue of the possession of this sense. They, too, are born, grow up and undergo decay and death. All of them show internal

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cohesion and exhibit a tangible form. The four elements—earth, water, fire and air—live by feeding on each other and are destroyed by the fury of the action of one against the other. The next higher in the scale are the plants that are endowed with the sense of touch and are fixed to the ground, in which sense they are termed *Sthāvaras* or immobiles, deprived of locomotion or free bodily movement. According to the *Mahābhārata*, the plants too, are not only endowed with the sense of touch but also with all the six senses, including the power of feeling. This is, however, a matter of detail into the cogency of which I need not enter here.

As compared with the plants, all the animals deserve to be characterised as *Jangamas* or beings capable of locomotion or free bodily movement. The animals, too, are graded as lower and higher according as they possess two or more senses. They are classified also according to their modes of generation into the following three kinds:—(1) the moisture-born, (2) the oviparous, and (3) the viviparous. Viewing the external world minus men as the microcosm and the men alone as the microcosm, a parallelism is sought to be established between the two in spite of the greater complexity and fineness in the organic structure of men. In respect of the number of senses and the mode of generation, men are classed with those animals that are viviparous and endowed with six senses, including the mind as *sensus communis*. Human beings themselves are placed in six grades (but three according to Sāmkhya) in accordance with particular colourings of the soul, the *citta* or consciousness in the Buddha's terminology.

The Buddha offers us various classifications of human types on moral intellectual and spiritual grounds. We have indeed various gradations or hierarchies of beings including men, and exclusively of men conceived on imaginary or scientific grounds offered in the Upanisads, the Pali Nikāyas, the Jaina Āgama texts and various other later works constituting Indian literature. In Buddhist cosmography, the Perfect Buddhas are placed above the Pratyeka or egoistic Buddhas, the Pratyeka Buddhas above the eight ranks of the advanced disciples of a supreme Buddha, these again above the four ranks of the *Arūpa* Brahmas or archangels, these above the sixteen ranks of the *Rūpa* Brahmas or angels, these above the seven grades of gods belonging to the world of desire, these above the common run of men, they above the rest of animals, below the animals, the Pretas, and below them the various grades of infernal beings.

The Vedas revealing the first higher religious consciousness of the Indo-Aryan people go to show that men were overawed by the majesty and glory of the shining or powerful gods belonging to the material and astronomical

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universe, and tried by all means to obtain favour from them or to rank and unite with them. In the early Upanisadic stage, a new-born religious consciousness and an astounding philosophic discovery led men not only to feel that they were on a par with, but even, in some respects, superior to, the gods recognised as higher beings in the earlier age. In the later Upanisadic stage, the self-conscious reason impelled men to believe that truly godly men were far above the gods. In the continued process of evolution of religious consciousness and the progress of philosophic thought, many gods were dethroned from their elevated places and replaced by new gods. If some of the old gods remained, they, too, acquired a new significance and meaning. The later Upanisad period was followed by an age seething with speculative ferments. The religious consciousness which emerged out of them went to place the greatest of saints as the highest in the scale of all beings. The age in which the Buddha was born saw a new-born assertive spirit of men reversing the earlier relative positions of men and gods. In the changed situation, the gods who continued to receive offerings from the ignorant and weekminded multitude, came to be represented as humble and devout worshippers of the godliest of men. Thus this change in the old order of things, was due to a change in ideology.

The Indian doctrine of evolution seeking to establish the supreme position of man in the cosmos differs from the Darwinian or modern in that it nowhere approaches the problem of evolution from the point of view of the origin of species,—the gradual development of a higher species from a lower one by natural selection, adaptation to the environment, or the theory of survival of the fittest in the struggle for existence. As distinguished from the Darwinian, the Indian doctrine, whether Upanisadic, Ājīvika, Jaina or Buddhist, takes the species for granted, *i.e.*, as given in the natural order. The only point in which the Buddha's theory may be said to have been an approximation to the modern is that it postulates the successive appearance on earth of the higher and still higher species, first of low vegetation, then of higher, and still higher one,—first of the *anasthika* or invertibrate, then of the *asthika* or vertibrate, and last of all, of men. The various species comprehended by the term *yonī* are treated as so many stations, stages or forms and modes through which individual beings pass and re-pass to reap the fruits of their *Karman*. Thus the Indian doctrine as a whole involves or favours rather a belief in an emergent evolution, and it is mainly concerned with the destiny and perfection of individuals, though not without reference to the socio-biological and cosmic contexts. Thus just as, on the one hand, the genera and species are treated as

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emergent so on the other, the individuals who belong to them from time to time in their upward or downward course, until their full maturity.

According to the early Upanisad philosophy, the advancement of the individual beings as belonging to different classes is to be measured by the degree of soul-life each of them develops or manifests. Evidently on the assumption that the perfect man is the measure of every form and degree of spiritual life nourished on the hearty enjoyment of the depth of the nature of existence or true being, it is claimed in the Taittirīya Upanisad that the perfect man alone is capable of going through the whole gamut of religious experience, each scale of which has its parallel in the enjoyment of a particular individual or class of individuals in the hierarchy of the gods, the highest among men standing, in this respect, on the same level with the highest among the gods. So it is said:

সৈবানন্দস্য মীমাংসা ভবতি। যুবা স্যাৎ সাধু যুবাধ্যায়কঃ আশিষ্ঠো দ্রুটিষ্ঠো বলিষ্ঠো। তস্যোয়ং পৃথিবী সবা বিস্তস্য পূর্ণস্যাত্। স একো মানুষ আনন্দঃ। যে শতং মানুষা আনন্দাঃ স একো মনুষ্যগন্ধর্বাণাম্ আনন্দঃ শ্রোত্রিয়স্য চাকামহতস্য। তে যে শতং মনুষ্যগন্ধর্বাণাম্ আনন্দাঃ স একো দেবগন্ধর্বাণাম্ আনন্দঃ শ্রোত্রিয়স্য চাকামহতস্য। তে যে শতং দেবাণাম্ আনন্দাঃ স কে ইন্দ্রস্যানন্দঃ শ্রোত্রিয়স্য চাকামহতস্য। তে যে শতমিন্দ্রস্যানন্দাঃ স একো বৃহস্পতেরানন্দঃ শ্রোত্রিয়স্য চাকামহতস্য। তে যে শতং বৃহস্পতেরানন্দাঃ স একঃ প্রজাপতেরানন্দঃ শ্রোত্রিয়স্য চাকামহতস্য। তে যে শতং প্রজাপতেরানন্দাঃ স একো ব্রাহ্মণ আনন্দঃ শ্রোত্রিয়স্য চাকামহতস্য।

“Now this is an examination of (What is meant by) Bliss (ānanda):

Let there be a noble young man, who is well read (in the Veda), very swift, firm, and strong, and let the whole world be full of wealth for him, that is one measure of human bliss. One hundred times that human bliss is one measure of the bliss of human Gandharvas, and likewise of a great sage (learned in the Vedas) who is free from desires. One hundred times that bliss of human Gandharvas is one measure of the bliss of divine Gandharvas, and likewise of a great sage who is free from desires. One hundred times that bliss of divine Gandharvas...is one measure of the bliss of the Devas,...and likewise of a great sage who is free from desires. One hundred times that bliss of the Devas...is one measure of the bliss of Indra, and likewise of a great sage who is free from desires. One hundred times that bliss of Indra is one measure of the bliss of Bṛhaspati, and likewise of a great sage who is free from desires. One hundred time that bliss of Bṛhaspati is one measure of the bliss of Prajāpati, and likewise of a great sage who is free from desires. One hundred times that bliss of Prajāpati is one measure of the bliss of Brahman, and likewise of a great sage who is free from desires.”

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In the gradation suggested by the Buddha, the Brahmā of the Upanisads appears to have represented the highest religious experience and knowledge within the range of the sensuous,—on the sensuous level of consciousness. Rising above that, the earlier contemplatives of India went through the four higher forms of religious experience in which the vision of the infinity of space, that of the infinity of consciousness, the knowledge of nothing-but-consciousness and the knowledge of consciousness being in its ultimate nature unpredicable in terms of perception and non-perception (*n'eva saññānāsaññā*) dawned upon consciousness. The last named state of consciousness, reached by the earlier contemplatives, still interested in the objective reality of the world as perceived,—the world of common knowledge. In this sense, the human mind was still moving in the mundane sphere. In other words, the Upanisadic apprehension of the ineffable ultimate reality did not represent the highest reach of religious experience. The *Brahma-Nirvāna*, experienced by the 'Upanisadic and other early seers, was not the Nirvāna of the Buddha, despite the fact that both are characterised negatively in the same way by "*neti neti*"—as that which lies beyond the reach of both speech and thought (*yato vāco nivartante aprāpyamanasa saha*). Nirvāna is claimed to have been experienced by the Buddha in a supramundane (*lokottara*) level of consciousness where it is a complete void in the sense that here it becomes bereft not only of all content of sensory or perceptual origin but of all determinations of will under the influence of feeling. Because of the attainment of this highest conceivable state of trance and ecstasy called *saṃjñā-vedayita-nirodha* the Buddha deserved to be honoured in Saṅkara's Dasāvātāra-stotra as *yoginam cakravartin*.

During the above state of trance and ecstasy the *abhisambodhi* or supreme inner enlightenment took place in consciousness. It dawned on the thought-free consciousness as a true vision of the nature of reality, awakened a vivid memory of the past history of the world in so far as it was related to his conscious career as an individual, aroused the feeling and conviction in consciousness of its sinlessness or pristine purity, and brought in its train the fullest emotional enjoyment of the joy of the attainment and the free state. The nature of reality as realised in a flash of intuition appeared to be not a static cosmic order but *pratītyasamutpāda* or a dynamic order of becoming. The Buddha's was not an unqualified Heraclitean view of change, although in popular Buddhist poetry the process of change came to be compared to the current of an ever-flowing river (*nadisota-viya*). Becoming, according to the Buddha, is a process of change, which follows a law of sequence between the two successive phenomena or appearances, and presents to the sense not the recurrence of any phenomenon or appearance in an identical form but truly

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the occurrence of similar phenomena, capable of reminding one of another. Thus, strictly speaking, it is not possible to go back upon or restore the past of oneself or of the world which has ceased to be. The past qua past would not have been thinkable as an object but for certain impressions left in mind and revivable in memory.

Whatever else *Nirvāna* may be, from the psychological point of view it implies a free and sublime state of consciousness (*cetaso vimokkho, vimutti*),—a condition under which consciousness feels itself to be free from all obsessions created by the habits of thought. In so far as it implies the ultimate feeling of sinlessness or purity of one's internal nature, the experience is psycho-ethical. And in so far as it enables consciousness to fully enjoy the joy of its true state which is freedom, deliverance or emancipation, the experience is spiritual.

Upon the whole, the *abhisambodhi* is a supreme *yogic* or mystical experience, which made a world of difference in the life of a gifted individual, known to us by the name of Siddhārtha. Before its occurrence Siddhārtha was just a Bodhisattva, and with it he gained the status of a Buddha. If he had chosen to keep it to himself, as many other great mystic seers of India did, he would have remained just in the position of Pratyeka Buddha. In order to assume the role of a great teacher, alike of the gods and men (*sattā devamanussānam*), this experience had to be rationalised and presented in a definite form, structure or system of thought. The inner conviction gained through this experience led to self-expression and self-assertion, which means the development and declaration of the Buddha's new personality.

The outcome of the *abhisambodhi* as realised by the Buddha was of a manifold character. Firstly, India gained a dynamic view of reality in lieu of a static view in the Upanisads. Secondly, the world got a religion without the belief in the existence of a personal God, which functioned to inculcate, and cherished faith in the reality of the ideals of human conduct, and also a vigorous missionary religion, which was destined to become a great force in Asiatic and world civilisation. Thirdly, a sound system of ethics was built upon the foundations of analytical psychology, which served to define and raise the standards of conduct and heighten the values of human life, its efforts and experiences. Fourthly, there grew up a system of philosophy, critical in its spirit, scientific in its method, synthetic in its purpose, positivistic in its conclusions, and perfecting the architectonics of thought. Fifthly, the people gained a new vehicle of expression, which was capable of expressing all shades of experiences, all forms of thought, and all interests of life. Sixthly, an extensive literature, which was full of historical information, vivid in descriptions,

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technical in the employment of words and phrases, lively in interest, inspiring in tone, and dignified in expressions. Seventhly, a system of education, which encouraged originality and the spirit of enquiry and free exchanges of thoughts and ideas. Eighthly, a system of discipline, which, though thorough-going, was not rigid and was intended to serve as means to an end and not as an end in itself. Ninthly, a new system of jurisprudence, in which men's action was to be judged mainly from its underly motive or intention (*cetanā*), and the law was subsumed to be made for man and not that man was made for the law. Tenthly, a new religious fraternity or brotherhood (*Samgha*), to which admission was open to all individuals, irrespective of their castes or sexes, and which was democratic in its constitution and communistic in the possession, distribution and use of requisites and properties. Lastly, a new form of art and architecture, which was to be a tangible expression of refined human imagination, awe-inspiring and having an educative value.

The Buddha was born in an aristocratic *ksatriya* family of Kapilavastu. He was of a noble descent on paternal as well as as maternal side. As a Sākya prince he was brought up in the tradition of a strong oligarchical republic. In his youth he attained a full stature of growth. Tall, stout, well-proportioned, and commanding was his figure. Nobility, personal dignity, manliness and refinement were his family and racial heritage. As a Buddha, his nature was placid, clam and transparent like a deep lake. By the strength of determination he was steady like a rock or city-gate pillar, unshaken by the wind. His was a towering personality like that of the great Himālaya with its giddy height. His mental attitude towards all was non-harming, non-hurting. His heart was filled with boundless friendly wish and compassion. He was endowed with unsurpassed equanimity and the noble quality of appreciation. Greed, hatred, and delusion constituting the three immoral or unwholesome motives were completely destroyed within him. His was a most balanced mind. He preached what he practised and practised what he preached (*yathāvādi tathākari, yathākari tathāvādi*). There reigned a pin-drop silence when he addressed a big audience, so strong was the magnetic power of his personality. Every word of his was audible even to a man sitting behind all, so well-articulated was his voice, and when he addressed an audience it seemed that he roared like a lion. All the kings, princes, sramanas and Brāhmanas who met him acknowledged his greatness. He neither prayed nor cursed. He met all with good grace, and had no grievance against any person. His thoughts were well-coordinated and his words well-arranged. He remained always mindful and thoughtful. His was a most active and well-regulated life, and he did his duty till the last moment of his life. When death came he calmly faced it without

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a sigh. He spoke of the fundamentals of thoughts, the fundamental principles and virtues. He had the deepest insight into human and all nature. *Pratītyasamutpāda* was the most original basic concept of his philosophy. He was the father of the Indian psychological ethics. The Socratic method of his dialectics was most entertaining and effective. He enthroned reason and discarded all authority but that of one's own experience and rational understanding. Though on many an occasion he appeared in the role of a critic, he advanced the cause of previous and contemporary thoughts by increasing the significance and meaning of the concepts, and enhanced the values of the cherished ideals of religion and ethics. His was not the Kantian idea of religion which consists in the acceptance of duty as a divine command. With him piety or duty was a natural outward manifestation of a righteous nature within. Abandoning the baptism with the water of Jordan, Jesus Christ wanted men to be baptized with in Holy Ghost. In India, abandoning the practice of baptizing with sacred waters, the Buddha wanted men to be baptized with internal bathing (*antarena sinānena sināto*). As a matter of fact, his mission was to increase the inward significance of all external practices. He discarded indeed the idea of a personal god based upon a Zulu-like argument from father back to his father, from him back to his father, and from all fathers back ultimately to the first father to prevent an infinite regress (*anavasthā*), and replaced theodicy by cosmody, but emphasized the need of developing godliness and divine attributes in man. Not only that. He directed his disciples to use the entire realm of nature and society as an open school, and to gather the qualities from all not only to develop them in themselves but also to outgrow them. This is the trend of the grand teaching of the Dhammapada, the Opamma-kathā of the Milindapañha, and the Jātakas and Avadānas.

If such was the Buddha type of perfection as represented in Buddhist literature and art, the question still remains—How was its development possible? The question is answered in the Jātakas and Avadānas. This was the ripest fruit of the incessant effort of a Bodhisattva continued through many milleniums.

As I have observed elsewhere, "The Jātakas, apart from being the results of a methodical survey of the entire realm of life and of the whole of nature as commonly cognised, form so many incidents in the life of one individual and represent a full scheme of biography. The history of the universe can be viewed in the light to manifestations and attainments of a single life, and told in the term of one evolving individual. The history kept within the bounds of nature as commonly known and within the limits of time-honoured tradition reveals a process of advancement from darkness to light, from sleep to

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awakening, from unconsciousness to consciousness, from dumbness to self-expression, from hunger and thirst to abundance, and from contest to enjoyment. The Buddha biography begins just when an individual becomes conscious enough to feel that he is destined to do something great in the world at large. Forthwith he forms a resolution to do or die, to fulfil the ends of his life at all costs. This is the *pranidhāna* or resolution directing his will into a definite channel. He does not stop short there but proceeds to action (*chariyā*), plunging him into struggle. As he proceeds and advances, overcoming difficulties one after another, he secures encouragement and backing from some high personages..., and finds himself transported into a better family connecting him with the forefathers creating the nobler tradition. In this manner he maintains his activity and hopes in the midst of obstacles and doubts and diffidence. Thus begins and proceeds onward the Bodhisattva career of an individual at a certain point or in a certain stage of natural evolution, where the universal history gravitates towards or merges in a continuous biography. It culminates in Buddhahood at a certain point or in a certain stage of conscious evolution of the individual, where his mind, free from all fetters and shackles and ordinary interests of life, sees or feels the whole of reality by intuition, and proceeds to generate a process of thought with its impressions and concepts and causal mode, and stops where it discovers the eternal point touching all circles of thought, and acquires the power of imagination creating infinite forms far beyond the actuality and possibility of nature as commonly known."

Buddhahood is accordingly claimed not to be a gift or favour from a deity but a deserved achievement on the part of a persevering individual.

But for the advent of such types of men, mankind as a whole would have remained on a much lower level of evolution. But for the advent of men on earth, and if the world were left to the brutes or lower animals, there would not have been the higher virtues brought to conscious recognition. And but for the advent of animals, and if the world were left to vegetables, heavenly denizens and matter and energy, there would not have been the least manifestation of consciousness by the possession and fullest possible development of which man is entitled to a supreme place.

I am conscious of the fact that I have taxed your patience long enough. But this is my excuse. When a few days back Mr. Volanath Chatterjee, President of this Hall, came to request me to preside over today's function here, he gave me to understand that I was to address a gathering of the select few who are interested in listening to a lecture or discourse on a serious subject. And rightly or wrongly, I could not choose a more serious subject than one over which I have detained you nearly an hour.

Place of Buddhism in Indian Thought*

Nalinaksha Dutt**

It is rather striking that the early Pali texts even later Buddhist Sanskrit texts do not breathe a word about the Upaniṣads and the Upaniṣadic philosophers, although there are repeated references to the teachings of the six teachers, Pūraṇa Kassapa, Ajita Kesakambalin, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, Mañkhali Gosāla and Nigaṇṭha Nātaputta. Incidentally in the Pali texts there is also mention of the Vedic *sākhās*, viz., Addhariya, Bahvrija, Chandoka, and Tittiriya and Vedic seers, Atthaka, Vāmaka, Vāmadeva and others who are said to have taught mainly *Brahma-sahavyatā* or the attainment of Brahmaloka, supposed to be the highest form of existence. In the sixty-two views envisaged in the *Brahmajālasutta*, there are criticisms of the belief in the existence of a self and of its transmigration from one existence to another. This criticism is elaborated in later Mahāyāna texts particularly in that of Nāgājuna.¹ In the Pāli *Nikāyas* there are several discourses of a stereotyped nature discussing the problem whether the soul is identical with the body or not, and the conclusion drawn is that there cannot arise any question of the existence or non-existence of soul, as from the Buddhist point of view it has no more existence than that of the son of a barren woman or that of a flower in the sky.² Hence it is an indeterminable problem (*avyākata*) to be left aside (*thapanīya*). The fundamental query of almost all the *Upaniṣads* is the nature of soul and its transmigration from one existence to another. It seems that Buddha deliberately ignored the *Upaniṣads* as in them the existence of soul is taken for granted while his main thesis was the total denial of the existence of this soul (*anatta*) and through all his philosophical discourses he tried to establish that there could not exist any permanent self unalloyed by worldly impurities. Hence, it is idle to say that Buddhism issued out of the *Upaniṣads* and was a phase in the evolution of Upaniṣadic thought.³ On the other hand, it may be stated that Buddhism was a revolt against the Upaniṣadic thought and it was this denial of soul, which undermined the belief in the efficacy of the sacrificial rituals and ceremonies. The three primary conditions which make one a true Buddhist is the elimination of the belief in the existence of a self (*sakkāyadiṭṭhi*) and in the efficacy of rituals (*silabbataparāmāsa*), to which is to be added the implicit faith in the *Triratna* by discarding all doubts (*vicikicchā*) about their excellence. This revolutionary

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teaching of Buddha instead of frightening away some of the Brāhmanic teachers and students, opened up a new vista before their eyes and made them not only staunch supporters but the best exponents of the new teaching.

Buddha subscribed to the theories of *karman* and rebirth but in a way completely different from those of the Upaniṣadas. The Upaniṣadic view of *karman* is linked up with the permanent and unchangeable self while Buddha's view was that changing *karman* could never be associated with an unchanging substance like the self. He was a strong advocate of *karman* and its effects and he laid the utmost emphasis on it throughout his teachings (see *infra*). He criticised those teachers who denied or minimised the efficacy of *karman* and it is with this purpose that he discussed the doctrines of the six teachers mentioned above and condemned them in no uncertain terms. The upholders of *Akiriya-vāda* were destined to hell—this was his repeated assertion. He elaborated his cosmological ideas of heaven and hell mainly with a view to educate his large number of disciples who were not spiritually advanced and to infuse into them the spirit of doing good deeds and avoiding evils in order to assure a better and happier after-life. Of the six teachers he made an exception of only one, viz., Nigaṇṭha Nātaputta, whom he regarded as a *kiriya-vādin* and passed over the views of the Agnostic teacher Saṅjaya Belaṭṭhiputta.

The doctrinal views of these six teachers are presented in the Pālī texts thus:

(i) Pūraṇa Kassapa seems to be the oldest teacher and held views wavering between antinomianism and fatalism. His doctrine is that soul remains inactive as in Sāṅkhya and it is the body which acts, hence soul remains unaffected by the results of good and bad deeds of the body. A person earns neither merit by pious acts such as gifts, sacrifices, or by abstinence from evil acts nor demerit by killing, stealing, adultery or speaking falsehood. It is rather difficult to find out exactly what was Pūraṇa's views from such cryptic statements. It may mean that the body enjoys or suffers according to its deeds but not the soul, a doctrine which cannot reasonably, be refuted by a Sāṅkhya or a Vedānta schoolman. In Buddhism however, soul and body are not admitted as two separate entities, not also as identical. Pūraṇa's doctrine is grouped in the Pālī texts as an "*Akiriya-vāda*" i.e. non-existence of *karmaic* effects.

(ii) Makkhali Gosāla, the founder of the Ājīvika sect, was at first a follower of Pārśvanatha, the traditional founder of Jainism. One day he observed a sprout growing up again after it was trampled down. This changed his outlook and he came to the conclusion that beings were subject to re-animation and not death and destruction. He added to it the doctrine that all beings were subject

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to a fixed series of existence from the lowliest to the highest and this series was unchangeable (*niyati saṅgatibhāva*) and every existence had its own unalterable characteristic as heat is of fire or coldness of ice. He denied the effects of deeds (*karma*) and energy (*vīrya*). He upheld fatalism of the extreme type. A being when nearing the end of the several spans of its lives becomes a human being. Its existence as such is divided into six categories, viz., (i) black (*kaṇha*) as bird catchers, hunters, fishermen etc., (ii) blue (*nīla*) as ascetics observing rigorous practices, including the Buddhists (*Śākyaputtiya Samaṇas*), (iii) red (*lohita*) as monks of the Jaina order, (iv) yellow (*halidda*) as lay-devotees of Acelakas and Ājīvikas, (v) white (*sukka*) as Ājīvika monks like Nanda, Vaccha and Saṅkicca, and lastly (vi) very white (*paramasukka*) as Ājīvika saints. Buddhaghosa⁴ has made an attempt to explain in detail the various states of existence envisaged in Maṅkhali Gosāla's doctrines. In the Jaina literature⁵ as also in Tamil works like the *Maṇimekhalai* of the 4th century A.D. and *Civañāṇa Cittiyar* of the 14th century, the various states of existence distinguished by colour as black, dark, blue, green, red, golden and white have been dealt with in connection with the doctrines of the Ājīvikas⁶. The distinctions made by colour, though not now intelligible, must have been a prominent feature of Ājīvikism. It is not unlikely that the term 'niyati' was introduced into Indian thought by the Ājīvikas and it cast a definite influence on the Epics particularly the *Mahābhārata*. Manu and compiler of *Hitopadeśu* tried to disabuse the minds of the people of this faith in fatalism though Bhartṛhari extolled it in his *Nītiśataka*. The Ājīvikas, it seems, attained great popularity in post-Aśoka age. There is a tradition that king Bindusāra consulted Piṅgalavatsa (Janāsana in Pali chronicles), an Ājīvika monk for ascertaining which of his two sons, Aśoka and Viśāoka would succeed him to the throne. Aśoka's mother was very likely a follower of the Ājīvikas. After Aśoka's demise his grandson Daśaratha dedicated a few caves to the Ājīvika saints specially, showing thereby that the successors of Aśoka preferred the Ājīvikas to the Buddhists. Dr. Basham has collected reliable evidences to show that this sect became popular in South India and was in existence up to the mediaeval period.⁶

(iii) Nigaṇṭha Nātaputta (fetterless son of the Nāya clan) or Mahāvīra happened to be an older contemporary of Buddha. Like Buddha he came of a noble family, perhaps the chief of the clan. He led for sometime a married life and then renounced the world. He revived the teachings of Pārśvanātha, and formed an order of monks who however, led a much more austere life than that of a Buddhist monk. His philosophical views are as follows: There are nine substances (*navatattva*) viz., (i) soul (*jīva*) present in all that is

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conscious including a tree or a fruit; (ii) non-soul (*ājīva*) which serves as the basis for the functioning of soul (*jīva*) as body is of the soul; (iii) merits and demerits (*puṇya, pāpa*) which are also substances produced by actions (*karman*) of *jīva* through mind, speech and body; (v) impurities (*āsrava*) which flow into the body due to *karmaic* effects; (vi) self-control (*saṃvara*) which arrests the flow of *karmaic* effects, and also neutralises them; (vii) bondage (*bandha*) of the soul caused by *karmaic* effects transformed into *āsrava* and leading to repeated existence (*saṃsāra*), (viii) elimination (*nirjarā*) of *karmaic* effects or *āsravas* through *saṃvara* as prescribed for the Jaina monks; and lastly (ix) liberation (*mokṣa*) attained by a monk who has perfected himself in the disciplinary practices and realised the truth as inculcated in Jaina philosophy.

In Jaina philosophy no definite statement (*syādvāda*) can be made about any object, not even about the highest truth. Every object is subject to three momentary states, viz., origin (*utpāda*), continuity (*sthiti*) and decay (*vināśa*). The object in its state of continuity may be regarded as the substance (*dravya*) while in the other two states it is subject to change (*pariyāya*). According to *anekāntavāda* an object is permanent from the standpoint of continuity (*nitya*), but it is impermanent (*anitya*) from the other two standpoints. Every object has to be determined from different standpoints, as it has several aspects and so there can be no absolute statement regarding the nature of an object. This is known as the Jaina doctrine of *Anekāntavāda*. In order to have a true knowledge of an object, its examination is necessary from various aspects and it is by this means alone that the perfect knowledge can be attained. For the sake of practical application, the *Anekāntavāda* has been condensed into seven members (*saptabhaṅgī*) thus:—From seven different standpoints a being is (i) permanent; (ii) impermanent; (iii) both permanent and impermanent; (iv) indescribable; (v) permanent and indescribable; (vi) impermanent and indescribable; (vii) both permanent and impermanent as also indescribable.

This religion with its great emphasis on asceticism and rigorism imposed on monks and nuns has maintained its existence in India up to the present day. Its lay-followers however, are limited and still observe many hard and fast rules of self-discipline.

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(vi) Sañjaya Belatthiputta did not give out any definite views about the ultimates. He is generally described as a sceptic unwilling to give any definite answer to the ultimate problems, which were, according to him, were indeterminable, a view not incompatible with Buddha's declaration that the problems: whether the soul is identical with body or not, whether an

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emancipated being exist after death or not, and so forth are also indeterminable (*avyākata*) and should be left aside. Sañjaya happened to be the teacher of Sāriputta and Moggallāna who joined the Buddhist Order along with the other disciples of the teacher and who were much impressed by Buddha's theory of causation, which explained that the beings of the world were in a ceaseless state of flux governed by certain causes and conditions.

(v) Ajita Kesakambalin was a materialist. He denies an after-life and so according to him there is no need of earning merits by good deeds, sacrifices or service to parents. There is no spiritual advancement or perfection in knowledge likewise. There is no demerit if one commits evil deeds. A being is composed of five elements: earth, water, air, fire and space (*ākāsa*). After death each of these returns to the corresponding mass of great elements while the senses (*indriyas*) pass into space. A person's earthly existence ends in the funeral pyre. Nothing survives after death (*bhaṣmībhūtasya dehasya punarāgamanam kutah*).

This doctrine of Ajita is clearly a restatement of the Lokāyata or Bārhaspatya school of thought. Dhīṣaṇa, to whom is attributed this type of doctrine in the *Padma Purāṇa*, asserts that there is no God. The variegated world exists by itself. He admits only four elements and not the fifth *ākāśa*. The combination of the four elements produces consciousness (*caitanya*) as liquor is produced by the fermentation of rice and molasses. When everything ends in death, there is no sense in performing sacrifices or in seeking heaven. It was an anti-Vedic movement and established that a being should seek his own happiness by whatever means he can devise, and not perform acts which are supposed to bring fruits in the next life. It identifies soul with body, a doctrine which has been bitterly criticised by Buddha and classed as annihilationism (*ucchedavāda*), i.e., the doctrine that a being disappears for ever with the dissolution of the body.

(vi) Pakudha Kaccāyana was a pluralist and a semi-materialist. Like Ajita he holds that a being is composed of seven elements: earth, water, air, fire, pleasure (*sukha*), pain (*dukkha*) and soul (*jīva*). These seven elements are neither created nor moulded. They are barren and fixed as a rock or a stone-pillar and do not produce anything. They neither move nor change nor hinder one another so as to cause pain or pleasure or indifference. Hence, there is no killer nor instigator of killing, no hearer nor preacher, no learner nor teacher. If a sword passes through the body of a being, it does not destroy it but only slips through the interspaces of the elements forming the body. It is a form of atomism without any parallel. It has been criticised by Buddha as a kind of

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eternalism (*sassatavāda*) and grouped with Ajita's teaching of annihilationism (*ucchedavāda*), i.e., everything ends with death.

Besides these six renowned teachers there was another class of religious men known as the Paribbājakas or Wanderers. These moved about all over the country either singly or in groups. There were provisions for their residence called *Paribbājakārāma* in important villages and towns. This shows that the Paribbājaka form of life was in vogue in ancient India in the 5th century B.C. or even earlier. The Paribbājakas could be either Brāhmanic or non-Brāhmanic. From their nature of discussions with Buddha it seems that they had no confirmed doctrinal views but not without predilections for either a Brāhmanic or a particular non-Brāhmanic system. The problems broached by them with Buddha related to soul, *karman*, efficacy of ascetic practices, elimination of mental impurities, attainment of perfect knowledge, soundness of views of Nigaṇṭha Nātaputta and so forth. A number of Paribbājakas were impressed by Buddha's teachings and became lay-devotees and a few became full-fledged monks. The Paribbājaka were generally in quest of the Truth and tried to find out what was the best teaching which of course they did not necessarily accept. They may be regarded as students of religion and philosophy with a receptive mind, and some of them ultimately joined a particular religious order or reverted to a householder's life. From the discourses specially delivered to them, as embodied in the *Nikāyas*, it appears that they formed an important part of the religious and philosophical movement of ancient India. It is also evident that in those days change of doctrinal views was the rule of the day and there was no slur on a person even if he changed his religious affiliation. Had it not been so, Buddha could not have formed his band of disciples, whom he recruited largely from the Brāhmanic and Śreṣṭhī families and *paribbājakas*.

The Paribbājakas or the Saṅghas or Gaṇas of the six heretical teachers formed a very small section of the religious of ancient India. In spite of Buddha's silence about the *Upaniṣads* it cannot but be taken for granted that the Upaniṣadic thinkers held the torch of religion, philosophy and culture in pre-Buddha days. There are at least ten Upaniṣads, viz., *Bṛhadāraṇyaka* and *Chāndogya*, *Aitareya* and *Taittirīya*, *Īśa*, *Kena* and *Kaṭha*, *Praśna*, *Muṇḍaka* and *Māṇḍūkya* which are attributed to a date much earlier than Buddha's time. These are mostly compilations of dialogues and monologues of Brāhman seers and not systematic expositions of a particular school of thought. In some of them there are traces of *Sāṃkhya*, *Yoga* and *Mīmāṃsā* schools of thought but the central theme of most of them is the exposition of the monistic philosophy, well known as *Vedānta* developed with great subtlety in the two principal Upaniṣads, *Bṛhadāraṇyaka* and *Chāndogya*. The oneness of Brahman or the

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Reality, and the world as a diversified superimposition on the Reality are the keynotes of this philosophy.

The Sāṅkhya school of philosophy, the origin of which is traced in the *Kaṭha* and *Śvetāśvatara Upaniṣads*⁷ took a modified Vedāntic view. It explains that the appearance of worldly objects is due to ignorance (*avidyā*) of the separateness of the two reals, *Puruṣa* and *Prakṛti*. It however, held that the appearance of phenomenal world is not wholly baseless or a delusion as the primeval cause (*prakṛti*) does undergo a change (*pariṇāmī*) and the changed object is substantially the *prakṛti*, the change being confined to characteristics (*nimitta*) only of the basic cause (*upādāna*). For this reason it is called '*saikāryavāda*' or the view that cause exists in its effect. The untenability of the Sāṅkhya view, as argued by the Buddhists, lies in the fact that it admits two reals with different characteristics, which are not logical, viz., one, *Puruṣa*, as unchangeable and the other *Prakṛti* as changeable (*Pariṇāmī*). The latter being real and eternally existing (*nitya*) it is further led to the fallacy that an eternal entity undergoes change. according to the Sāṅkhya view, the evolution of the *Prakṛti* takes place thus: Out of *Prakṛti* issues *Mahān* or its cosmic aspect or *Buddhi* or psychical aspect. It is the unindividuated cosmic intellect which gives rise to *Ahaṃkāra* (egoism) or individuated intellect, which is also a substance, an active agent. In its *sāttvika* (pure) aspect it leads to the origin of *Manas* (mind), the function of which is determinate perception; it is the central organ of the sense-organs and their perceptions. *Ahaṃkāra* also gives rise to five subtle essences *Tanmātra*, which in their turn evolve into five gross elements: earth, water, fire, air and ether. Out of these originate the five sense-organs: eyes, ears, nose, tongue and body as also the five physical organs: voice, feet, hands, anus and generating organ. The process of evolution as shown in the *Buddhacarita*⁸ is a little different. It is as follows: The primal or ultimate cause (*Prakṛti*) and its evolutes (*vikāra*) constitute a being (*sattva*) with the concomitants: birth, old age, disease and death. The primal cause manifests itself in five great elements (*Pañcabbhūta*) in their minutest states (*tanmātra*), egoism (*ahaṃkāra*) and unindividuated (*avyakta*) cosmic intellect (*buddhi* or *mahān*). Their evolutes are the sense-organs and their objects, the hands and feet, the voice, the organs of generation and excretion and also the mind. There is the soul (*ātman*) which is conscious of the body. This consciousness or awareness is intellection, which was possessed by saints like Kapila. It is the absence of intellection that produces the world of beings. Those who develop individuation (*vyakta*) and are unable to go beyond the notion of I-ness get entangled in worldly joys and sufferings while those who discard the notion of I-ness and maintain an unindividuated

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mind go beyond the world of pain and pleasures. This type of Sāṅkhya teachings, according to the testimony of Aśvaghōṣa's *Buddhacarita*, was imparted to Prince Siddhārtha by his spiritual teachers, Ārāḍa Kālāma and Rudraka Rāmaputra and might have some influence on his mind in his formulation of the law of causation (*paṭiccaśāṃuppāda*).

The Yoga philosophy is similar to that of Sāṅkhya. It has only added the existence of the God. It developed the meditational practices which perhaps were well known to the Upaniṣadic seers. There is much in common between the Yoga and the Buddhist systems of meditation including the meditational terms.

The Mīmāṃsakas also admit the reality of the world. According to them the souls are eternal, permanent as also the material elements composing the universe. Their universe consists (a) of living bodies, in which the soul reaps the *karmaic* effects (*bhogāyatana*), (b) of sense-organs (*indriya-bhoga-sādhana*) and (c) of sense-objects (*bhoga-viśaya*).

The Nyāya-Vaiśeṣikas go a step further and in place of two reals of the Sāṅkhya admit six categories of reality, viz., substance (*dravya*), quality (*guṇa*), motion (*karman*), universality (*sāmānya*) particularly (*viśeṣa*) and inherence (*samavāya*). Their *dravya* consists of the four eternal constituents: space (*ākāśa*), time (*kāla*), mind (*manas*) and soul (*ātman*). Their viewpoints can also be traced in the Upaniṣads. They are opposed to mere subjectivity of the Vedāntists.

Prince Siddhārtha, educated as he was and engaged in search of the truth, must have been acquainted with most of the non-Buddhistic doctrines stated above. He no doubt denied the existence of a permanent soul but he accepted the theory of *karman* and rebirth, which, of course, he had to interpret in a way suited to his non-soul doctrine.

The doctrine of impermanence (*anityatā*) of the phenomenal world must have appealed to him most and led him to give up his princely life and luxuries. He recognised at the same time that the only means to get out of the clutches of *anityatā* was spiritual exercises as a recluse. The principle of retirement from worldly joys and pleasures is denoted as pessimism though strictly speaking the underlying force for retirement is not so much disgust with the world as the attainment of *nityatā* (eternality)—an ineffable state surpassing the highest conceivable form of worldly existence, which is unalterably associated with birth, old age, disease and death, the four factors, which according to the Buddhist traditions filled the mind of Prince Siddhārtha with consternation not so much for himself as for the humanity in general. The

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impetus to the Prince's retirement came from human misery and so the Prince directed his mind to evolve a path that might put an end to the misery and not so much for the unfolding of the eternal Truth, on which was concentrated the attention of the Upaniṣadic seers. But there can be no enunciation of the path unless the Truth is known and so the Prince went through a long course of spiritual exercises and succeeded ultimately in visualizing the Truth—the truth of oneness which of course was different from the oneness of *Jīvātman* and *Paramātman*. It is not known if the Upaniṣadic teachers had formulated any code of duties or chalked out a course for the guidance of their followers; perhaps it was kept secret and handed down esoterically from teacher to disciple. Buddha made no secret of the path of achieving the goal and so he laid bare his scheme of life before one and all who approached him with the sincere desire of exerting to overcome the worldly sufferings. His ethical teachings and his monastic discipline marked a complete departure from the old ways of attaining perfection in knowledge.

Dukkha (Duḥkha): Misery of phenomenal existence had already got hold of the minds of the Upaniṣadic thinkers. In the *Chāndogya* (vii. 1.3) it is stated that a wise man, the knower of self, goes beyond the sea of misery (*tarati śokam ātmavit*) while in a late text like the *Vedāntasāra* (31) appears the statement that a person oppressed by death and rebirth, and worldly fire should approach for the true knowledge a learned teacher conversant with Brahman, the Truth. The Sāṅkhya schoolmen spoke of the misery of human existence and analysed it under three heads, viz., internal (*ādhyātmika*) due to physical disorder and mental agitation, external (*ādhibhautika*) due to injuries caused by men and beasts or by any outside agency, and supernormal (*ādhidaivika*) due to supernatural factors, or the great elements (*mahābhūtas*). Thus it is evident that the pessimistic view of life was already in the air and Buddha only picked it up and made it a starting point of his teachings. Buddha told his monks to realise that the tears shed by a being in his innumerable existences if accumulated would exceed the water of a sea (*Samyutta Nikāya*, II, pp. 178f). In Pali texts,⁹ human misery has been sub-divided in a different manner thus: mental and/or physical pain (*dukkha-dukkhatā*), pleasure turning into pain (*vipariṇāma-dukkhatā*) and pain which arises and disappears due to change (*saṅkhāra-dukkhatā*). Of the four truths (*cattāri ariyasaccāni*) the first truth to be realised by the wise is “*dukkha*” pain or suffering concomitant to phenomenal existence. Its popular exposition is the non-fulfilment of one's desire causing resentment or disappointment, separation from the dear ones or association with the undesired causing mental pain. This *dukkha* is suffered by the commoners and not by the elect (*ariya*), and so, strictly speaking, such

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dukkha is not *ariyasacca*. *Dukkha* is the eyes of an advanced monk (*ariya*) is the possession of one's body of five constituents (*upādāna-khandhas*), of wealth and property, because of the fact that one's earthly possessions are evanescent and subject to decay (*vayadhammā*), to impermanence (*aniccatā*). Unless and until this nature of *dukkha* is fully comprehended by a monk, the next three truths, viz., desire as the source of *dukkha*, end of desire as the termination of *dukkha* and eighthfold path as leading to the end of *dukkha* remain incomprehensible to him. Realisation of *dukkha* therefore forms the first step in the Buddhist code of spiritual practices and its interpretation is more comprehensive than that of the earlier systems. In almost every school of Indian thought the woes and worries of a living being due to unfulfilled desires are spoken of and there are also suggestions about the means of avoiding the same.¹⁰ The Buddhists however, have worked out the problem of *dukkha* in as thorough a manner as possible.

Aniccatā (Anityatā): There can be no two opinions about the fact that the pessimistic view of life (*dukkha*) is based on impermanence or rather evanescence (*aniccatā*) of phenomenal objects. Buddha repeatedly reminded his disciples of this fact by saying '*aniccā vata saṅkhārā uppādavaya-dhammino*' (impermanent are the composites which are subject to origin and decay). Except *Nibbāna* and *Ākāsa* there is nothing unconstituted in this world. Even the infinitesimal atoms of earth, water, air and fire (i.e. *rūpa*) contain all the four elements and the four qualities: colour (*vaṇṇa*), smell (*gandha*), taste (*rasa*) and nutritive essence (*ojā*) which cannot be separated, and as such, each of the material elements as distinct objects exists in thought only so are the other *khandhas*, viz., feeling (*vedanā*), perception (*saññā*), impressions (*saṅkhārā*) and knowledge derived through the senses (*viññāṇa*). A being therefore, is a conceptual entity and has no real existence. The Buddhist point of view differs substantially from that of the Nyāya-Vaiśeṣikas, according to whom, there are six irreducible categories of reality. The Jaina school of thought goes a step further and asserts that matter (*pudgala*) is constituted of atoms (*paramāṇu*) which are real and eternal while its action (*karma*) is also material (*paudgalika*). The Sarvāstivādins (or the Vaibhāṣikas or the Ābhidhammikas) advocated, according to some scholars, 'radical pluralism erected on the denial of substance (soul) and the acceptance of discreet momentary entities' and 'change as the replacement of one entity by another, it is the cessation of one and emergence of another. The combination (of constituents) is not real over and above the constituents. The components are real (*vastusat*), the combination is appearance (*prajñāpti-sat*)'. The true of the words '*sarvam asti*' of the Sarvāstivādins is something different from what

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has been said above. It is a fact that the Sarvāstivādins offer a list of seventy two *dharma*s under the heads: (i) Matter (*Rūpa*)—11; (ii) Mind (*Citta*)—1; Mental states (*Caitasikas*)—46; and Non-mentals (*Citta-viprayuktas*)—14. By “all exists” (*sarvaṃ asti*) the Sarvāstivādins mean existence of concepts of past, present and future (*trikālasat*) and not the eternal existence of phenomenal objects or of their minutest elements, which also are impermanent but not as false as a mirage or objects seen in a dream. It is through the realisation of their impermanence and making one’s mind completely free from the notion of existence of phenomenal objects that an adept can attain emancipation. Hence, the Sarvāstivādins do not really mean that all objects are real and exist eternally.

Khaṇikatta (Kṣaṇikatva): The Buddhists qualify impermanence (*anityatā*) with momentariness (*kṣaṇika*), i.e., the phenomenal objects are subject to change every moment, and within one moment take place origin (*utpatti*), duration (*sthiti*) and decay (*vināśa*). As against this contention of the Buddhists, it is argued that momentariness cannot be directly perceived and further it leads to the admission of the absence of any cause (*abhetukatva*) for the origin of the second moment, because the first momentary existence disappears then and there and cannot be effective in producing the second momentary state.¹¹ The counter-argument of the Buddhists is that momentariness cannot, it is true, be established by direct perception but it should be noted that momentariness is the characteristic nature (*svabhāva*) of effectiveness (*arthakriyākāritva*). By momentary cessation of an object is meant the absence of immediately preceeding state (*svādhikaraṇa-samaya-prāgabhāva*). If momentariness as explained above be not admitted, then an object would remain the same for more than one moment, and the object that produces an effect in the present would also produce the same effect in the past and future and would be subject to the fallacy that there could not be an accomplished effect (*kṛta-kāritā*) of an object, in other words, the purpose of an object would not be served.¹² Hence the Buddhists rightly contend that an object is momentary and produces its effect then and there and not in the past or future. It may be argued that an object retains its potentiality which will be effective in future but this argument is also fallacious because of the fact that two opposite characteristics, viz., presentness and pastness, or presentness and futurity cannot exist together. Therefore, it should be admitted that the momentariness of an object can only establish the fulfilment of a purpose and this is not possible if an object remains unchanged for more than one moment. The subtlety of the Buddhist interpretation of *kṣaṇika* is rather unique and may be regarded as a contribution

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to Indian thought. In short, it explains fully the dynamism of worldly objects or ceaseless change that takes place in worldly objects, in nature.

Paṭiccasamuppāda (Pratītyasamutpāda): The question that arises next is whether this ceaseless change is accidental or predestined or is effected by certain causes (*hetu*) and conditions (*pratyaya*). The Buddhists reject the first two views and accept the last and offer their formula of the law of causation, *Paṭiccasamuppāda*, popularly known as *Dharmacakra* or the ceaseless cycles of existences of a being. The word “*samutpāda*” created a confusion in the minds of some who took the word in its literal sense and attempted to interpret the formula as Buddha’s conception of the origin of the world of beings. Buddhaghosa, the great Pali commentator of the 4th century A.D., pointed out in his *Visuddhimagga* that the word *samutpāda* (origin) was used to counteract the false notion of nihilism (*asat-dṛṣṭi*) while the other word *pratītya* (dependent) as an antidote to the notion of real existence of worldly object (*sat-dṛṣṭi*). Buddha repeatedly asserted that his interpretation of the Truth kept clear of the two extreme views of existence (*sat/asī*) and non-existence (*asat/nāsti*) of worldly objects, of eternalism (*śāśvata*) and annihilationism (*uccheda*), of their limitedness (*antavān*) and unlimitedness (*anantavān*). This is described as the middle path (*majjhima paṭipadā*)¹³ developed later by Nāgārjuna as *Mādhyamika* or *Śūnyatā* philosophy, and by Asaṅga as Yogācara or *Vijñaptimātratā*.

In the Abhidhamma texts like the *Paṭṭhāna* appears an exhaustive, study of the causes (*hetu*) and conditions (*paccaya*). The formula of causation has been explained both externally in connection with material objects and internally in relation to living beings. The origin of an earthen pot depends on several causes viz., clay, water, fire, potter, wheel and so forth, while that of a sprout on seed, water, gardener, etc. The origin of a being is due to non-realisation of the Truth (*avidyā*), thirst (*tṛṣṇā*), deeds (*karma*) which give a shape to its constituents, organs of sense, and mind. The *Paṭṭhāna* states that there are in all twentyfour kinds of causes, more than one of which are applicable to the origin of an object or a being. Some of these causes, again, mean invariable sequences. In fact, the complete cessation of the previous momentary state cannot produce the succeeding one, and again, there is nothing to pass from the former to the latter. In that case, the law of causation really means only the law of invariable sequence which is observed in nature. The *Lankāvatārasūtra* (p.103) denies causal origin and speaks of sequence of objects, but it also discusses six kinds¹⁴ of causes which are quite different from those of the *Paṭṭhāna*. Nāgārjuna in his *Mādhyamikākārikā* refers to four¹⁵ out of the twentyfour causes mentioned in the *Paṭṭhāna*.

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The Mādhyamikas and the Yogācāras like the Vedāntists do not admit the existence of the phenomenal world and so they relegate the law of causation to conventional truths (*saṃvṛtisatya*) and utilise it to establish the relative appearance of objects, e.g., long and short, red and black are mere conventional terms used relatively and have no existence whatsoever. Nāgārjuna remarks that as objects that have origination do not exist and so its existence cannot be established as uncaused, or as caused by itself, or by non-self, or by both self and non-self.¹⁶ The *Laṅkāvatāra* states that the ignorant only conceive of objects as originating out of causes and conditions, and for not knowing the true law takes repeated births in the three worlds.¹⁷ In the *Brahmasūtra* there is the statement that there can be no origination of an ever existing substance.¹⁸ Thus, there is complete unanimity between the Mahāyānists and the Vedāntists about the ever existent Real as causeless and conditionless.

The question then arises, why the Mahāyānists take the law of causation into their consideration. They state that this law has two-fold purpose, first to point out the relative appearance of phenomenal objects and secondly to establish by inference that the Real has nothing to do with cause and condition (*apratītyasamutpanna*). This law is needed to initiate the unliberated into the Truth of non-existence of the phenomenal world and thereby into the uncaused Truth. Both the Hīnayāna and Mahāyāna texts state that one, who comprehend the law of causation, realises the Truth and visualises the Buddha¹⁹. The law of causation leads to the realisation of the fact that the Reality remains undisturbed by origin and decay and is beyond any description²⁰ and so the law is called fondly by Candrakīrti as the mother of Buddhas of ten powers²¹.

Slightly different is the line of reasoning adopted by the Hīnayānists for showing that the law of causation leads to the realisation of the Truth. They have developed a chain of illustrative terms such as ignorance (*avidyā*) of past life causing certain impressions (*saṃskāra*), which in turn produce consciousness that takes rebirth (*pratisandhī-vijñāna*). It is followed by the present life consisting of the five constituents (*nāma-rūpa*), six sense-organs and their objects (*śaḍāyatana*), contact (*sparsa*), feeling (*vedanā*), thirst (*trṣṇā*), strong attachment (*upādāna*) and lastly, clinging for rebirth (*bhava*). After this, takes place another existence (*jāti*) which ends ultimately in old age and death²².

Lest this formula of twelve terms creates the impression that it represents the Buddhist view of the tree of life similar to that of Sāṅkhya, Buddhaghosa pointed out in his *Visuddhimagga* (p. 525) that according to the Sāṅkhya school, the first term *Prakṛti* is uncaused and is the primeval source of the tree of life whereas *Avidyā* is not necessarily the first term in the Buddhist

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law of causation and also it is not uncaused and hence it cannot be the primeval source. The chain of terms may commence at any link, say, thirst or even birth. *Avidyā* has for its cause thirst or wrong views, etc. The terms illustrate only some invariable sequences.

Avidyā (Ajñāna): Like the Buddhists, Śaṅkara also states that ignorance (*avidyā*) cannot be the primeval cause but he argues against the Buddhist contention that *avidyā* cannot be the cause of mental impressions (*saṃskāra*) because, logically, negation or absence of something cannot be a productive cause. In reply the Buddhists state that *avidyā* is not a mere negation but is something positive—it is the misguided knowledge due to wrong views (*mithyā-darśana*).²³ It is impure and acts as a hindrance to knowledge. It is produced by attachment, hatred and delusion (*rāga, dveṣa, moha*) and belief in a self (*satkāyadṛṣṭi*) leading to erroneous apprehensions (*viparyāsa*) e.g., evil as good, unhappiness as happiness, impurity as purity, non-soul as soul and so forth. It is due to incorrect mental application (*ayoniso manasikāro*). It means a clouded and deluded mind²⁴. Śaṅkara in his comment on *Brahmasūtra* (I. 1) points out that *avidyā* means the apprehension of certain qualities superimposed on the attributeless Reality, the Pure Soul. The opponents argue that superimposition can take place only upon an object directly perceived and not on an imperceptible pure self. Śaṅkara in reply points out that sky (*ākāśa*) has no objective existence still the unenlightened men speak of the sky as blue or compare it with cauldron upturned and so forth. He argues further that though the pure self is attributeless still it serves as the basis of the notion of I-ness, hence it is not as non-existent as the sky. The knowledge derived through superimposition on an object and its consequent misapprehension, e.g., nacre as silver, rope as snake, is known as Nescience (*Avidyā*) in Vedānta. In his comments on *Brahmasūtra* (II. 1. 14) Śaṅkara offers another exposition of *Avidyā*. He writes that name and form (*nāma-rūpa*) are manifestations of ignorance (*avidyā*) and as such they are indescribable as existing or non-existing and are included in Īśvara or the God, the creator and are known as Cosmic Nescience (*Māyā*), Energy (*Śakti*) Īśvara is different from *nāma-rūpa* but is its upholder or is circumscribed by *nāmarūpa*, i.e., *avidyā* is similar to space in an earthen jar. He is therefore the moulder of a conscious being. From the standpoint of *Avidyā*, Īśvara is supreme, omnipotent and omniscient, and from the highest standpoint. He is identical with Brahman, the ultimate Truth. In His subtlest form he is Īśvara, the omniscient and in His grosser form the manifested world in its infinite diversity.

The later Vedāntists have given more positive conception of nescience (*Ajñāna=Avidyā*), saying that it is composed of three qualities: purity (*sattvas*), activity (*rajas*) and impurity (*tamas*), which in turn produce the five subtle

elements and so forth as found in the Sāṅkhya system. The *Ajñāna* of the Vedāntists is said to be neither existing because though it does not exist in reality, it has an apparent existence which is indescribable but causes delusion. The *Laṅkāvatāra* (p. 106) uses the term *Bhrānti* in place of Vedāntic '*Ajñāna*' and expatiates on it saying that the glow of a circling fire (*alātacakra*) is seen by the wise.²⁵ It is devoid of both existence and non-existence but at the same time it is in a sense eternal (*bhrāntiḥ śāśvatā*). It continues to exist so long as one's knowledge functions but it ceases when one puts at rest all his thought-constructions²⁶. In other words, the *Laṅkāvatāra* supports the Vedāntic conception of *Ajñāna*.

Kamma (Karman): The Buddhists fully recognise the influence of *Karman* and its effects on a being's repeated existences. Of the twelve terms or links in the chain of causation, the second and the tenth i.e. mental impressions (*saṃskāra*) and desire for re-existence (*bhava*) are regarded as resultants of acts of one's past life and present life respectively.²⁷ The fact that a being is born with name and form, i.e., mental and material constituents, implies that in its previous existence it had mental obsessions due to lack of true knowledge (*avidyā*) and collected the so-called merits and demerits and developed certain mental dispositions (*saṃskāras*) which produced the consciousness for rebirth (*pratisandhi-vijñāna*), which in its turn brought about its re-existence and gave it a name and form. After re-existence the being in due course becomes subject to the roots of evils, viz., attachment, hatred and delusion²⁸ and reaches the end of its life with a desire (*bhava*) for another existence. And so it is said in the *Mahāvastu*²⁹ that the first and the eighth links, nescience and thirst, are the roots of *Karma* leading to rebirth. In Buddhist texts it is repeatedly stated that a being is subject to his deeds, inherits the good or bad effects, and has its origin out of his own past deeds.³⁰ It is on account of an individual's deeds that one becomes a cultivator, an artist or a king³¹. Deeds are divided into three categories thus: those which produce fruit (i) in this life (*diṭṭhadhammavedanīya*); (ii) in the next life (*upapajjavedanīya*); (iii) in a future life (*aparāparīya-vedanīya*). Some of the *Avadānas* and *Jātakas*, particularly the *Vimānavatthu* and *Petavatthu* and *Mahākarmavibhaṅga*³² illustrate through stories the effects of good and evil deeds.

It is by the elimination of deeds (*kamma*) that a person attains full emancipation.³³ Self-exertion is the only means of Nirvāṇa, said Buddha and by self-exertion he meant the performance of certain deeds, spiritual or otherwise. Hence the greatest emphasis was laid on one's acts and exertion and non-dependence on a superior power or on any ritual and ceremony.

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Kamma is inexorable and can only be counteracted by proper exertions as Aṅgulimāla got rid of his sins of indiscriminate killing by his spiritual exercises (*sādhana*). Again, Buddha himself could not escape the effects of his past deeds as is illustrated by the event of his being wounded by a stonechip of a missile thrown by Devadatta. Śāṅkara also admits that man is the architect of his destiny and that his *karma*, past and present, must produce fruits which are to be exhausted by enjoyment or suffering. According to the Vedāntists³⁴ however, *karma* connotes not only meritorious and demeritorious deeds but also fulfilment of duties prescribed for a particular caste (*varṇa*) and stage of life (*āśrama*), as well as performance of sacrifices and expiatory ceremonies (*prāyaścitta*). Liberation is to be attained, according to Rāmānuja, not only by true knowledge (*jñāna*) but also by *karma*, by which, he meant, rituals prescribed in the *śāstras*. It is also enjoined in the Vedāntic texts that *karma* should be free from any desire for reward (*niṣkāma*) and such *karma* can destroy the accumulated effects of one's past life. *Karma* is divided into three categories: (i) deed already commenced (*prārabdha*), (ii) deed already accumulated (*sañcita*), and (iii) deed that is being accumulated (*sañciyamāna*). Of these three, the first must take its own course while the second can be destroyed, and the third prevented by acquisition of true knowledge.

There is a general agreement between the Vedāntic and the Buddhist view of *karman* and its elimination, except that the former relies partially on rituals and ceremonies for neutralizing *karmaic* effects—a view wholly unacceptable to the Buddhists.

Soul and Rebirth: As the Buddhists do not admit the existence of a permanent self, they replace the word “transmigration” by “rebirth”.

The conception of *ātman* in the *Upaniṣads* has given rise to two views: (i) that the self is similar to a spark issuing out of a mass of fire; and (ii) that the self is similar to space within an earthen jar. Śāṅkara gives preference to the second view and describes it as eternal, unchanging, undecaying, immaculate.³⁵ It is not gross, not eyes, not life-force, not mind, not doer, it is just pure intelligence.³⁶ It pervades the whole body though it is infinitesimally small. At death it passes out of the eyes, or skull or some other portion of the body.

The living self limited by the adjuncts of the body of an individual, his sense-organs, mind, intelligence and notion of I-ness becomes an empirical self, perceiving pleasant and unpleasant feelings. It is unaware of its true nature and is in the grip of nescience; its power and knowledge become limited and it becomes an agent, an enjoyer of acts, by which it accumulates merits and demerits.

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The Buddhists contend that in the ultimate analysis of the constituents of a being there is no trace of a permanent soul, which according to the Vedāntists, is unconstituted (*asaṃskṛta*). They argue that the unconstituted, immaculate and permanent substance has nothing to do with the constituted (*saṃskṛta*), and logically also, two objects, having opposite characteristics, can never exist together as light and darkness. Hence they uphold the doctrine of the non-existence of a real self. They point out that the five constituents forming a being (i.e. *upādāna-skandhas*) as distinguished from the mass of elements (*skandharāśi*) give rise to the wrong notion of I-ness or *satkāyadr̥ṣṭi*. They do not also accept the position taken by the Sammitīya Buddhists that the five constituents on combination produce a sixth constituent called *Pudgala* which lasts as long as the *upādāna-skandhas* continue. They deny the existence of empirical self of the Vedāntists or of *Pudgala* of the Sammitīyas. Such denial leads to the question as to how the Buddhists explain the transference of *karmaic* effects of an individual from one existence to another.

The Vedāntists hold the view that the empirical self serves as the transmitter of *karmaic* effects. It continues after the death of a living being and transmigrates like a caterpillar from one existence to another. It does not give up the old body till it obtains a foothold in another body.³⁷ In his comments on *Brahmasūtra* (III. 1.1) Śāṅkara states that the living being at the time of his death dreams of his future existence and grows an attachment for it, and so the empirical self extends its creative effort; it is a continuation or extension (*dīrghikuraṇa*) and not exactly similar to the movement of a caterpillar. The empirical self carries with it the subtle body (*sūkṣma-śarīra=liṅga-deha*) composed of three vestures or sheaths (*kośa*)³⁸ This subtle body carries with it all the merits and demerits accumulated in past existences as also nescience (*avidyā*) along with the impression left by past experiences (*pūrvaprajñā janmāntarīya saṃskārāḥ*), leaving behind all material elements, gross or subtle. This subtle body remains along with the empirical self till the attainment of liberation.

Regarding the transference of *karmaic* effects, the Buddhist view is wholly different from that of the Vedānta. The Buddhists take their stand on their doctrine of momentariness, and explain that the mental and material constituents (*nāmarūpa*) of a being undergo change, in other words, birth and death, cessation and re-appearance, decay and origination, occur at every moment, which has not even an infinitesimal duration. These are as dynamic as nature and are never static even for a moment. Hence the *karmaic* effects are transmitted every moment. At the time of death the *nāmarūpa* obtains the subtlest form modified by the impressions of past life and develops a will

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for re-existence (*pratisandhivijñāna*) which in turn gives rise in the next existence to the nascent mental state (*bhavaṅga-citta*) similar to the Yogācāra conception of *ālayavijñāna* or consciousness-receptacle. This *bhavaṅga-citta* comes out of the womb or the egg-shell and develops the nascent sense-organs. Hence, according to the Buddhists, there is rebirth and not transmigration and the reborn *nāmarūpa* carries with them all the *karmaic* effects of past life.

They explain the continuity of a constituted being and its *karmaic* effects as a ceaseless flux like fire passing over dry grass in a field. In the day to day life of an individual, this ceaseless change is perceptible. An individual never remains identically the same from day to day i.e. from moment to moment. In this unending flux death and rebirth are mere sequences. The flux ceases only when the individual realises the Truth and arrests the flow of *karmaic* effects or mental dispositions (*saṃskāra*).

The Mahāyānists do not admit the existence of the phenomenal world of beings and objects, which according to the Yogācāra school, is the mental creation of a being out of desires conserved in a latent form from time immemorial (*anādikālavāsanā*). It is a conceptual world (*prapañca*) of its own—a world which has no more existence than objects seen in a dream³⁹. Hence the Yogācārins do not speculate about *nāmarūpa* or their momentariness. The Mādhyamikas go a step further and do not even admit that the phenomenal world is an extension of mind. They simply state that the origin, continuity and decay of the phenomenal world has no more existence than delusion, dream or city of Gandharvas⁴⁰, or the two Moons seen by jaundiced eyes.

The Buddhists regard that the Vedāntic conception of *Jīvātman* stands in the way of the removal of the notion of I-ness (*ahankāra*) which is the only means for attaining liberation.

The Reality or the Highest Truth: The conception of *Brahman* or the Absolute varies slightly in the different Upaniṣads. Śaṅkara has tried to reconcile them to propound his own *Advayavāda* or Monism. On the basis of statements mainly of the *Chāndogya Upaniṣad*, he says that Brahman is ever existent and is identical with the universe. It is both infinitely large and infinitesimally small. It is one, real eternal, non-dual and attributeless. In the *Bṛhadāraṇyaka-upaniṣad* (II. 3.1.)⁴¹ there are references to the two aspects of Brahman, as *Parabrahma* and *Aparabrahma*. The former represents the Brahman which is pure, subtle, immortal, undefined, attributeless (*nirupadhi*), transcendent, beyond description with the limited vocabularies of the world. The latter represents Brahman as superimposed by Nescience (*Ajñāna*) when

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it appears as gross, limited, mortal, determinate, and possessed of certain attributes (*sopadhī*). These two aspects are expressed in the words “*tat tvam asi*” (Thou art that)⁴² and compared to a snake and its coils, the snake being the Real self and the coil the individuated self. A simpler simile is unlimited space limited within a jar, the former being *Parabrahma* and the later *Aparabrahma*. In the *Bṛhadāraṇyaka*, *Chāndogya* and *Taittirīya Upaniṣads*, Brahman is described as the supreme bliss (*paramānanda*) and pure intelligence (*viññāna*). In the *Māṇḍukya-kārikā* Brahman is said to be indeterminate, inexpressible, eternally refulgent and trans-empirical, while in the *Brahmasūtra* (III. 2.22) it is stated that Brahman can only be referred to by negations of known concepts (*neti neti*). The conceptions about Brahman in the various texts may be summed up thus:

(i) *Brahman* is non-dual, inexpressible, trans-empirical and can be spoken of by negative concepts only; (ii) *Brahman* is immanent in the universe, and (iii) *Brahman* exists, it is pure intelligence and supreme bliss (*sat-cit-ānanda*) and (iv) Brahman may become limited, gross and endowed with attributes from the conventional but not from the highest standpoint.

The Monistic philosophy of Vedānta finds a better exposition in the Buddhist, specially Mahāyānic texts, in which the Truth is repeatedly referred to as non-dual and non-divisible (*advayam advaidhī-kāram*). In the Pāli texts Nirvāṇa is described by negatives only as not born, not diseased, not dying, not happiness, not unhappiness and so forth. It is only in popular phraseology we come across its positive account as tranquil, i.e., undisturbed by origin and decay (*sāntam*), happy (*sukham*) and deathless (*amṛtapadam*). The Mahāyānists are emphatic in their statements that the Reality is attributeless (*sūnyatā*), oneness and sameness (*tathatā*), the end of phenomenal existences (*bhūtakopī*), the sum-total of all existences (*dharmadhātu*). It is ever existent, unoriginated and undecaying, and as such it is unchangeable and infinite and can in no circumstances become limited. Thus, it is apparent that the Buddhists were more accurate than the Vedāntists in their exposition of the Monistic philosophy.

The first fundamental difference between Vedānta and Buddhism regarding the highest Truth is the former's attempt to offer a positive description of the Reality as existent (*sat*), pure consciousness (*cit*) and supreme bliss (*ānanda*). Excepting the attribute ‘*sat*’ and that also used very discreetly, the other attributes are not acceptable to the Buddhists, who contend that any positive description of the transcendental implies its opposites viz., non-existence, non-consciousness and non-bliss and that any characterization

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of the Reality is false representation (*prapañca*). The only approach to the highest Reality, they state is possible by negation alone. The Mādhyamikas confine themselves therefore to the description of *nirvāṇa* in pure negative terms thus: Nirvāṇa is that which is neither to be eschewed nor to be obtained; which is neither eternal nor subject to extinction; which is beyond origin and decay.⁴³ But they do not say that Nirvāṇa or Buddha or Tathāgata is non-existent. They agree with the Vedāntists in holding that the Absolute is not non-existent. They hold that those who attempt to characterize the inexpressible undecaying one get bewildered by characterization and do not visualise the Tathāgata.⁴⁴

The second fundamental difference between Vedānta and Buddhism lies in the Vedantic conception of the Absolute becoming limited temporarily although superficially. The Buddhists are unrelenting in their arguments that the Real must remain the Real for ever and suffer no change even superficially and temporarily because it can no longer be called Absolute. They have used the terms unreal or conventional (*samvṛti*) an real or absolute (*paramārtha*) but they regard the former as non-existent as objects seen in a dream. They hold that there is no *via media* between the two, hence, they do not accept the conception of *Aparabrahma*. Even the temporary and superficial association of two with opposite characteristics, viz., purity and impurity, unlimitedness and limitedness, they state, is as illogical as the co-existence of blackness and whiteness, of hotness and coldness.

It is noteworthy that the Vedāntic conception of the identity of Brahman with the universe⁴⁵ is fully endorsed by the Mādhyamikas who state that there is not the slightest difference between *Nirvāṇa* and the phenomenal world (*Samsāra*)⁴⁶.

The Yogācārins hold a view midway between the Mādhyamikas and the Vedāntists in that they qualify the absolute as not only existent (*sat*) but also as pure mind or consciousness (*viññānamātra*). They have also introduced the conception of *Tathāgatagarbha* which bears comparison with the Vedāntic conception of *Jīvātman*. In the *Laṅkāvatāra* (p. 77) it is stated that the Teacher spoke of the *Tathāgatagarbha*, which is pure and refulgent by inherent nature, dwells in every living being, encased in sense-organs and other constituents forming a being. It is like an invaluable jewel wrapped in a dirty cloth. It is ever existent, unchanging, tranquil and eternal. In the text, care however has been taken to point out that their conception of *Tathāgatagarbha* is not identical with the heretical doctrine of the soul-theorists, as they do not admit the existence of the Highest Soul (*Paramātman*).

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End Notes and References

1. See *Early Monastic Buddhism*, vol. I.
2. Cf. *Abhidharmakośa*, IX, 4-5:
असत्त्वाद्भगवान् जीवं तत्त्वान्यत्वेन नावदत्।
नास्तीत्यपि च नावोचन् माभूत् प्राज्ञसिकोप्यसन्॥
यत्र हि स्कन्धसन्ताने शुभाशुभफलास्तिता।
जीवाख्या तत्र सा न स्याज्जीव नास्तित्वदेशनात्॥
प्रज्ञसिमात्रं स्कन्धेषु जीव इत्यपि नावदत्।
अभव्य शून्यतां बोद्ध तदानी तादृशो जनः॥
3. T. R. V. Murti writes in his *Central Philosophy of Buddhism*, p. 20 "The Upaniṣads and Buddhism belong to the same spiritual genus, they differ as species, and the differentia are the acceptance or rejection of the *ātman* (permanent substance). Cf. V. Bhattacharya, *Basic Conception of Buddhism*, pp. 70-75.
4. *Sumaṅgalavilāsinī*, pp. 161-4.
5. *Bhagavatisūtra*, XV, 550; *Uttarādhyaṇa*, xxiv.
6. Basham, *History & Doctrines of the Ājīvikas*, pp. 243 ff.
7. *Kaṭha*, I, 3. 10-11; *Śvetāśvatara*, V, 7.8.12; IV, 5.1.3.
8. *Buddhacarita*, Ch. XII.
9. *Visuddhimagga*, p. 499, *Mādhyamikavṛtti*, p. 475 n
10. Cf. Gaudapāda : *Āgamaśāstra*, III. 43: दुःख सर्वमनुस्मृत्य कामभोगान् निवर्तयेत्।
11. Cf. *Brahmasūtra*, II. 2.20 : उत्तरोत्पादे च पूर्वं निरोधात्।
12. Cf. Bertrand Russell, *Mysticism and Logic*, p. 185: Cause cannot have a duration...the cause after existing placidly for some time should suddenly explode into effect...is illogical. Again, cause cannot be static, no such cause is to be found in nature.
13. There is the other popular exposition that Buddha prescribed a middle path of spiritual culture, which discarded a life of ease as also a life of extreme asceticism. The life of a monk, as chalked out by his Teacher, was one approved by him as a general rule, exception however being made in the case of those who where bent upon asceticism and took up the *Dhūtaṅga* practices.
14. *Laṅkāvatāra*, p. 83: भविष्यत्हेतु , सम्बन्धहेतु , लक्षणहेतु , कारणहेतु , व्यञ्जनहेतु , उपेक्षाहेतु।
15. *Madhyamakakārikā*, 1, 2.
16. *Madhyamakakārikā*, I, 7; XXI. 13; XXIII. 20 :
न स्वतो नापि परतो न द्वाभ्यां नाप्यहेतुतः।
उत्पन्ना जातु विद्यन्ते भावाः क्वचन केचन॥

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cf. *Gaṇḍupāda*, IV. 22: स्वतो वा परतो वापि न किञ्चिद्वस्तु जायते।
सदसत् सदसद् वापि न किञ्चिद्वस्तु जायते॥

17. *Laṅkāvatāra*, p. 105-6.
18. *Brahmasūtra*, II. 3.9: असम्भवस्तु सतोऽनुपपत्तेः।
19. यः प्रतीत्यसमुत्पादं पश्यति स धर्मं पश्यति। यो धर्मं पश्यति स बुद्धं पश्यति। See *Aspects of Mahāyāna Buddhism*, p. 51.
20. *Madhyamakakārikā*, VII, 16 : प्रतीत्य यद्यद्भवति तत्तत् शान्तं स्वभावतः।
21. *Ibid.* सकलदशबलजननी प्रतीत्यसमुत्पादमातरम्।
22. Cf. *Laṅkāvatāra*, p. 103.
23. *Abhidharmakośa*, III. 29.
24. See *Mādhyamikavṛtti*, p. 452 quoting *Pratītyasamutpādasūtra*.
25. भान्तिरार्याणामपि ख्यायतेऽविपर्यासतः। Cf. *Laṅkāvatāra*, p. 298
26. *Laṅkāvatāra*, p. 295:
सर्वप्रपञ्चोपशमात् भ्रान्तो नाभिप्रवर्तते।
प्रज्ञा यावद् विकल्पन्ते भ्रान्तिस्तावत् प्रवर्तते॥
27. *Kośa*, III, 24.
28. *Nettipakaraṇa* 13; *Aṅguttara*, V, p. 262: कम्मनिदानानि—लोभदोसमोह।
29. III. p. 65.
30. *Suttanipāta*, 654 : कम्मणा वत्तति लोको कम्मणा वत्तति पजा। *Majjhima*, III, p. 203; *Aṅguttara*, III, pp. 72, 186; V, pp. 81, 288 : कम्मका सत्ता कम्मदायादा कम्मयोनी कम्मबन्धु यं कम्मं करोन्ति कल्याणं वा पापकं वा तस्स दायादा भवन्ति।
31. *Suttanipāta*, 653: कस्सको कम्मणा हेति सिप्पिको होति कम्मणा—राजापि होति कम्मणा।
32. Edited by S. Lévi, Paris, 1942.
33. *Samyutta*, I, p. 134 : सब्बकम्मखयं पत्तो विमुत्तो उपधिसखये। Cf. *Aṅguttara*, V, p. 262.
34. *Brahmasūtra*, III, 1. 8
35. नित्यशुद्धबुद्धमुक्तसत्यस्वभावं प्रत्यक्चैतन्यमेवात्मतत्त्वमिति।
36. प्रत्यग्स्थूलो अचक्षुरप्राण अमना अकर्ता चैतन्यं चिन्मात्रं सत्। नित्यचैतन्योऽयमात्मा।
37. *Bṛhadāraṇyaka*, IV, 4.3.
38. (i) *Vijñānamaya* = consciousness as an active agent.
(ii) *Manomaya* = will as instrumental.
(iii) *Prāṇamaya* = vital breath or physical organism as energy.

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39. *Lankāvatāra*, p. 274:

मायास्वप्ननिभाभावगन्धर्वनगरोपमाः।

मरीच्युदकचन्द्राभा सविकल्पां विभावयेत्॥

cf. *Gauḍapāda*, 31:

स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा।

तथा विश्वं इदं सृष्टं वेदान्तेषु विचक्षणैः॥

40. *Mudhyamakakārikā*, VII, 34.

यथा माया तथा स्वप्नो गन्धर्वनगरं यथा।

तथोत्पादस्तथा स्थानं तथा भङ्ग उदाहृतम्॥

41. द्वे वाव ब्रह्मणो—रूपे मूर्ते चैवामूर्तं च, मर्त्यं चामृतं च, स्थितं च यच्च,
सच्च तच्च।

42. *Chāndogya*, VI. 8 7.

43. *Madhyamakakārikā*, XXV. 3 :

अप्रहीणमसंप्राप्तमनुच्छिन्नमशाश्वतम्।

अनिरुद्धमनुत्पन्नमेतन्निर्वाणमुच्यते॥

cf. *Gauḍapada*. 32:

न निरोधो न चात्पत्तिर्न बद्धो न च बाधकः।

न मुमुक्षुर्नैवमुक्त इत्येषा परमार्थता॥

44. *Madhyamakakārikā*, XXII. 15 :

प्रपञ्चयन्ति ये बुद्धं प्रपञ्चातीतमव्ययम्।

ते प्रपञ्चाहताः सर्वे न पश्यन्ति तथागतम्॥

45. *Chāndogya*, III. 14. 1 : सर्वं खल्विदं ब्रह्म।

46. *Madhyamakakārikā*, XXV. 19.

न ससारस्य निर्वाणात्किं चिदस्ति विशेषणम्।

न निर्वाणस्य ससारात्किं चिदस्ति विशेषणम्॥

A Short History of the Pali Studies in the University of Calcutta (1880-1983)*

Sukumar Sengupta**

The University of Calcutta occupies the unique position in the history of education as being the first University in India to have introduced Pali as an independent subject at the Post-Graduate level for which teaching arrangements were made on a small scale by the University authorities as early as 1907. The Department of Pali studies, which originated from this humble beginning, was set up in an organised form in 1917. "The objective of the University in undertaking this venture was to open out to its advanced students an opportunity for a comprehensive study of that distinct and widespread civilization which is represented by Buddhism." The fact should not be lost sight of that from the 5th century B. C. to the 12th century A. D. Buddhism moulded thoughts, ideals and literatures of the entire Far East. The history of Buddhism is also a story of cultural contacts between different groups of people in South, South-East and East Asia. "The Department of Pali studies was intended to provide opportunities for the study of the cultural contacts between all these different regions." (C. U. Annual Report, 1954-55).

The Pali Department could rightly claim to have produced numerous successful students in the past, who distinguished themselves not only in the field of education but also in other spheres of life. But the Department's chief claim centred round the names of two such distinguished alumni (subsequently associated with it as Professors) as those of Dr. Benimadhab Barua, who was a great Indologist of world-wide reputation and Dr. Nalinaksha Dutt, who was a recognised authority on Buddhist studies, particularly in relation to Mahāyāna literature and philosophy. The third luminary was Dr Bimala Churn Law, another ex-student of the Department, who occupied a front rank among Indian scholars for his contributions to diverse subjects like Buddhism, Jainism, Ancient Indian History and Geography. Among the teachers (both Indian and Foreign) who served the Department in the past were also such celebrities, as Satischandra Vidyabhusan, Rakhaldas Banerji, D. R. Bhandarkar, Rev. R. Siddhartha, Bhagaban Chandra Mahasthavir, Rev. K. Devarakshita, R. Kimura, J. Masuda, Suniti Kumar Chatterjee, Hem Chandra Ray Choudhuri, Prabodh

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Chandra Bagchi, Nanigopal Majumdar, Radha Govinda Basak, Niranjana Prasad Chakravarti, Satkari Mookerjee, Stella Kramrisch, Benoy Chandra Sen, Jitendranath Banerjee and the like.

Introduction of Pali at the Under-Graduate Stage

The University of Calcutta can also claim to have been the first University in India to afford facilities of Pali studies to the students offering their option for the study of Pali as one of their subjects in schools and colleges. The students availed themselves of this opportunity which came into force with effect from the academic session 1880-1881. There had been for long a demand for Pali studies at the school and college stages which became increasingly manifest among students of Rangoon, and the demand was first met by the opening of classes in Pali in the Govt. Rangoon College during the session 1880-81. The University responded to this demand by introducing Pali for the first time at the under-graduate level and conducting examination for the F.A. Course in November 1880. The movement in this direction was accelerated by the Director of Public Instruction, British Burmah, who requested the University authorities to consider the fair demand of the local people (Rangoon) and take necessary steps in this affair. The following extracts from the University Minutes for the year 1880-81 may be quoted here in this context.

Item No. 59 (Minutes 1880-81, p 49—28th Oct. 1880). "Read a letter from the Director of Public Instructions, British Burmah, requesting that the necessary arrangements may be made for examining candidates for the F.A. Examination at Rangoon in the ensuing November, and that one of the candidates may be allowed to take up Pali as a second language.

Ordered—

- 1) That Rangoon be added to the list of centres for the F.A. Examination.
- 2) That Pali be added to the list of second languages for the Entrance, F. A. and B. A. Examination.
- 3) That Dr. Forchhammer be requested to set papers for the ensuing, F. A. Examination in the Dhammapada and Buddhavaṇsa, the text books recommended for the examination by the Director of Public Instruction, British Burmah—Minutes for 1879-80, page 42)".

Item No. 111 (Minutes 1880-81, p. 65—22nd Jan. 1881).

"Read a letter from the Director of Public Instruction, British Burmah, recommending the following text-books in Pali for the University Examinations, in place of those formerly sanctioned:

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For the Entrance Examination:—

- 1) Pali Miscellany, by Prof. Trenckner (28 pages of the text);
- 2) Selections for the Jātakas (Fausboll's edition): the Aparaṇṇaka Jātaka (36 pages of the text);

For the F. A. Examination:

- 1) Jātakas (Fausboll's edition); Vol. I-IV, inclusive, pages (95-234).
- 2) Dhammapada (Fausboll's edition): the First-Bhāṇavāram, pages 1-35.

For the B. A. Examination:

- i) Kaccāyana (Senart's edition);
- ii) Abhidhammatthasaṅgaha

and enquiring whether the Syndicate could arrange for the printing of the last mentioned work in Calcutta,—the copy to be furnished by Professor Forchhammer.

Resolved—

“That the above mentioned list of text books in Pali be accepted, and that the Director of Public Instruction, British Burmah, be invited to furnish detailed proposals with regard to the arrangements to be made for printing the Abhidhammatthasaṅgaha in Calcutta.” Thus the above University records reveal that Burma, the land of Theravāda (Pali) Buddhism, played the dominant role in the introduction of Pali for the first time in the University of Calcutta with the result that the subject gained popularity not only among the students of Rangoon but also of Calcutta and Chittagong, where in course of time a number of schools and colleges were affiliated in Pali in all the Under-Graduate courses of study. Steps were also taken from time to time by the University authorities for introducing changes in the Syllabi for the respective examinations to meet fresh requirements in the study of Pali. It appears from the University Calendar of 1886 that the University authorities made necessary arrangements for holding examination in Pali Honours for which questions were set for the first time in 1885. But we do not find the name of any Graduate with Honours in Pali, recorded in the Honours list of the successful candidates in the Calendar before 1908. It is noteworthy that the first Graduate with Honours in Pali was Mr. Mahima Ranjan Barua who appeared from the Presidency College in the supplementary B.A. Examination held in 1908.

Early History of the Post-Graduate Study in Pali

Pali was recognised by the University as an independent subject for Post-Graduate study during the last quarter of the nineteenth century and it was

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included in the course of study prescribed for the M. A. Examination with effect from 1889. A detailed syllabus in the subject was also laid down in the University Regulations, but no provision was made for a systematic teaching of the subject in any of the affiliated first-grade colleges upto the M. A. standard. No student came forward (during the years 1889 to 1900) to offer himself as a candidate for the M. A. Examination in Pali. Consequently there was no problem so long of the examination affairs relating to the M. A. Course in Pali. But it was in 1901 that Mr. Satish Chandra Acharyya, Professor, Sanskrit College, offered himself as the only candidate for the M. A. Examination in Pali. The University authorities had to face directly the difficulty of finding out suitable examiners for this purpose. It is very significant that this examination first held in the University, had ultimately to be conducted with the assistance of Prof. T. W. Rhys Davids who gladly agreed to act as paper-setter and examiner in all the six papers of the Examination. He was admitted to the M. A. degree and was placed in the first class with high marks in the subject. Mr. Harinath De, whose literary and linguistic attainments attracted the attention of scholars both at home and abroad, was also a candidate in 1906 for the M. A. Examination in Pali. He achieved high distinction in this examination having stood first in the first class. On this second occasion also Prof. Rhys Davids was appointed Examiner in Pali. In course of the next three consecutive years other candidates, who followed the examples of their predecessors, also came out successful at the respective examinations. But it is noteworthy that all the enthusiasts for Pali studies who were admitted to the M. A. Degree in Pali during the nine years of the first decade of the present century (1901 and 1906-1909) appeared at the examinations as Private or non-Collegiate candidates.

The importance of Pali studies at the Post-Graduate level was fully appreciated by the late Sir Ashutosh Mukherjee who was at the helm of all University affairs as its Vice-Chancellor from 1906 to 1914. Arrangements for Post-graduate teaching in Sanskrit and Pali were first made by the University in 1907 under its own aegis in conformity with Section 3 of the Indian Universities Act, 1904. Accordingly, Mr. Dharmananda Kosambi, a celebrated Maharashtra scholar in Pali, was appointed the first University Lecturer in Pali during the last quarter of 1907 on a monthly salary of Rs. 100/- (One hundred) only. The financial provision arranged by the Syndicate for the remuneration of the Pali Lecturer at such a comparatively low salary was obviously inadequate for a distinguished scholar hailing from Maharastra who had been associated with the University of Calcutta as a Post-Graduate Lecturer in Pali for the first time. During the next session this important matter was

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discussed seriously in a meeting of the Syndicate held on the 9th October, 1908 with the result that the Syndicate sanctioned a suitable increment of salary (Rs. 250/- per month from the 1st October, 1908) consistent with his status and qualifications. (Minutes of the Syndicate, V, 1908, pp. 1930-1931). This was communicated to Prof. Kosambi in due time. But inspite of the efforts of the University to retain the services of an eminent Pali scholar for Post-Graduate teaching, Mr. D. Kosambi tendered his resignation intimating to the University authorities to this effect that "he was unable to continue to act as a University Lecturer in Pali" (C. U. Minutes, 1909, page 44).

The early resignation of Mr. D. Kosambi caused great inconvenience to the Univeristy, as there was a dearth of really competent men who could be entrusted with the work of Post-graduate teaching in Pali. Under such circumstances, a Committee consisting of the Hon'ble Vice Chancellor, Mr. Harinath De and Dr. Thibaut, was appointed by the Syndicate to consider and report on the question of future appointment of a University Lecturer in Pali in the place of Professor Kosambi resigned. Ultimately Mahamahopadhyay, Satish Chandra Vidyabhushan, Principal, Sanskrit College, was appointed University Lecturer in Pali (C. U. Minutes 1910, p. 798) with effect from July, 1910 "on an honorarium of Rs. 100/- a month..... for his lectures extending to at least 3 hours a week". During this formative period extending over seven years (1910-1917) Dr. Vidyabhushan taught almost all the papers required for the M. A. Course in Pali including some of the Group papers according to the necessity of the students, and he carried on this responsible task as Lecturer in the most satisfactory manner in addition to his other heavy duties. It should be mentioned in this connection that during this period the Sanskrit and Pali students of the M. A. classes also received instructions and guidance in Epigraphy under the eminent Archaeologist Rakhal Das Banerjee who was associated for sometime at the initial stage with the Post-Graduate studies introduced in the University (C U Calendars 1912-1913).

The Pali students also attended the lectures of Mr. Surendra Nath Majumdar Sastri on Inscriptions and Ancient Indian Geography at the Darbhanga Building during the academic sessions of 1913-1917. It is worthy of note that Sree Lalit Mohan Kar was the first regular candidate who was admitted to the M. A. degree in Pali in 1911 as a University student.

From 1912 onwards, students attending University classes appeared from year to year at the M. A. Examination in Pali and came out successful as University students, Non-collegiate students also appeared from time to time at these examinations and were admitted to the M.A. degree in Pali. This

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is the nucleus of Post-Graduate studies in Pali in the University of Calcutta for which some provision, however inadequate, was made in course of three years (1907-1910), and it was due to the persistent effort of the University authorities that the continuity of Pali studies on Post-Graduate level was maintained throughout a decade (1907-1916) until a full-fledged Department was formed and established under the control of the Concil of Post-Graduate Teaching in Arts during the session 1917-1918.

Outline of the History of Pali Studies (1917-1948).

As in respect of other departments, so in the case of Pali also the year 1917 was a great landmark. In 1917 when Post-Graduate studies were centralised under the control of the Council of Post-Graduate teaching, the Department of Pali was expanded by the appointment of Lecturers and the revision of syllabus prepared in 1906.

During the early part of the academic session 1917-18 the following gentlemen were appointed as Post-Graduate teachers in Pali:—

Mahamahopadhyay Dr. Satischandra Vidyabhushan, M.A., Ph.D.

Mr. D. R. Bhandarkar, M.A.

Babu Surendranath Majumdar, M.A.

Babu Sailendranath Mitra, M.A. (Gold Medalist, 1912)

The honorarium paid to Mahamahopadhyay Dr. Satischandra Vidyabhushan was raised to Rs. 200/- a month with effect from the above academic session and Babu Sailendranath Mitra M. A. was appointed University Lecturer for a term of three years on a remuneration of Rs. 200/- a month. It is further known from the Proceedings of the Board of Higher Studies in Pali, dated the 21st December 1917, that Dr. Benimadhab Barua, M.A. (Gold Medalist) D. Litt. (London) was appointed University Lecturer for a term of five years on a remuneration of Rs. 300-50-500 a month (to deal principally with Pali and Group (iii) of the special course in Ancient Indian History and Culture. Thus the teaching staff was strengthened by the appointment of Dr. Benimadhab Barua who was the first Asian to be admitted to the Degree of Doctor of Literature in the University of London. The Board of Higher Studies in Pali also proceeded to consider the course of studies for the M. A. Examination in Pali and recommended the substitution of the following syllabus (with the sanction of the Government) for that contained in the previous regulations. To encourage the study of Mahāyāna Buddhism, there was instituted a special group comprising some of the principal works in Buddhist Sanskrit Language. The M.A. Course in Pali was divided into

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four groups. The first four papers of all the groups were identical and covered the following subjects:—

- Paper I Selected portions of the Sutta-piṭaka
- Paper II Selected portions of the Vinaya piṭaka
- Paper III Pali and Prakrit Grammar and Philology
- Paper IV History of Pali Literature and Buddhism

As regards the other four remaining papers, candidates were allowed the choice of one out of the following four groups:—

Group A—(Literary)

- Paper V Selected portions of the Jātakas
- Paper VI Selected portions of Pali Literature in general
- Paper VII Inscriptions
- Paper VIII Essay and translation of unseen Pali passages into English

Group B — (Pali Philosophy)

- Paper V Selected portions of the Abhidhamma-piṭaka
- Paper VI Selected portions of the non-canonical works
- Paper VII Selected portions of the canonical and non-canonical works with commentaries
- Paper VIII Essay and translation

Group C—(Epigraphy and History)

- Paper V a) Selected portions of the Pali annals and chronicles
 b) Unseen passages for translation into English
- Paper VI Inscriptions of the Maurya period
- Paper VII Cave Inscriptions and Inscriptions of the Gupta period
- Paper VIII Ancient Geography of India and Essay

Group D—Mahāyāna Literature and Philosophy

- Paper V Selected texts (Prose and poetry) of Mahāyāna Literature
- Paper VI Selected texts of Mādhyamika and Yogācāra Philosophy
- Paper VII Selected texts of Buddhist works on Nyāya
- Paper VIII (a) Sanskrit Grammar
 (b) Essay

Thus the division of the Post-Graduate Course in Pali into four groups was sufficiently justified by the impetus given thereby to the systematic study

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of Buddhism, Abhidhamma and Mahāyāna in particular. Arrangements were also made to give the students the full benefit of Tutorial Classes under expert tutors and there was established a Seminar in which students and teachers used to meet once a week to discuss subjects of general interest with special reference to Buddhism and allied Culture. The arrangements for higher teaching in Pali which had already been made were expanded from year to year and in course of seven or eight years the staff was strengthened by the appointment of a few more lecturers and requisition of services of some teachers from some of the allied Departments. From the Proceedings of the Council of P. G. Teaching, it is known that the undermentioned gentlemen were appointed University teachers in the Department of Pali for a term of five years on the grade and salary stated against their names with effect from the 1st June 1920:

Name	Grade	Salary on 1st June 1920
Dr. Benimadhab Barua	300-50-500	400
Prof. D. R. Bhandarkar (Deptt. of History)	—	50
Babu Nalinaksha Datta (already appointed in 1918)	200-25-300	225
Bhikshu Kukulnape Devarakshita		100
Rajaguru Bhagabanchandra Mahasthvir		150
Babu Sailendranath Mitra	200-25-300	225
Samana Punnananda		100
Samana Rambukwelle Siddhartha		100
Babu Gokuldas De (appointed in 1918)	100-25-200	125

The remuneration of MM. Dr. Satischandra Vidyabhushan M.A., Ph.D. was also fixed at Rs. 200/- a month subject to the sanction of the authorities of the Sanskrit College.

The teaching of some special subjects in Pali was entrusted to the following gentlemen whose services were requisitioned from the Departments of History and Sanskrit:—

1. Babu Surendranath Majumdar, M.A., P. R. S. (Dept. of History).
2. Babu Radhagobinda Basak, M. A., (Dept. of History);

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3. Babu Niranjanprasad Chakraborty M. A. (Dept. of Sanskrit);
4. Mr. R. Kimura (Dept. of History) and
5. Mr. J. Masuda (Dept. of History)

It may be further noted in this connection that on the recommendation of a joint meeting of the Boards of Higher Studies in Sanskrit and Pali, dated May 1920, Babu Amarendra Thakur, M.A., in Sanskrit (Group A, Group B and Group D) and in Pali (Group A.) 1918 (Gold Medalist) was appointed University Lecturer in the Departments of Sanskrit and Pali for a term of five years in the grade Rs. 200-25-300 and his initial salary was fixed at Rs. 250 per month. Similarly in a joint meeting of the Board of Higher Studies in Sanskrit, Pali and History, dated the 10th September 1920, Dr. Ramesh Chandra Majumdar M. A., Ph. D. was appointed to deliver lecture on the Geography of Ancient India to Post-Graduate students in the Departments of Sanskrit, Pali and Ancient Indian History and Culture, and an extra remuneration of Rs. 100 a month was sanctioned for him with effect from 1st September 1920. The services of Mr. Nanigopal Majumdar, M. A., University Lecturer in History were also requisitioned to take the Inscription classes in the Pali Department for the session 1924-25 in the absence of Dr. N. P. Chakrabarti who was in England on leave. Besides the above, Mr. Ramaprasad Chowdhury and Mr. Hirendralal Sengupta, who were appointed assistants to the Department of Pali, were entrusted with the teaching work in the Department during the session 1922-23. Thus the staff consisting of distinguished University scholars and Buddhist Bhikkhus of great erudition, represented a happy and fortunate combination of experts of the western or scientific and the eastern or traditional methods.

As regards the Board of Examiners in Pali for the M.A. Examination it appears from the list of Examiners (Internal and External) recorded in the University Calendars (1919-1925) that external examiners, recruited from different parts of India and abroad, included distinguished scholars and authors like Dr. T. W. Rhys Davids, Ph. D., Mons. C. Duroiselle, Dr. F. W. Thomas, M. A., Ph. D., Mrs. C. A. F. Rhys Davids, Rev. Dharmavamsa Bhikshu, Prof. K. V. Depal M. A., Prof. P. V. Bapat, Mr. Shwe Aung, etc.

Subsequently Dr. Suniti Kumar Chatterjee, M.A., D.Lit (Lond), whose Honorary services were requisitioned from the Department of Comparative Philology, joined the Department to teach the students Pali Philology for the session 1925-26, and Mr. Hirendralal Sengupta, M.A. Class I (Gold Medalist) was appointed a temporary University Lecturer in Pali.

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The Department sustained a severe loss owing to the sudden and untimely death of MM. Dr. Satischandra Vidyabhusan, University Lecturer in Pali and Sanskrit, on the 26th March 1920. Dr. Vidyabhusan had been to all intents and purposes the Lecturer-in-Charge of the Department since the very inception of the Post-Graduate studies in Pali in the University of Calcutta. After his demise, the charge of the Department devolved on Dr. B. M. Barua who smoothly discharged his official responsibilities with the assistance and co-operation of his colleagues. It may be mentioned in this connection that for a number of years there was no Professor in the Department which was manned by Lecturers alone. But in 1925, on the recommendation of the Executive Committee, the post of a Professor was created and the first incumbent of the Chair was Dr. B. M. Barua. We may quote the relevant paragraph from the Proceedings (1925) of the Executive Committee dated the 19th November, 1925:—

“The Executive Committee recommends that Dr. Benimadhab Barua be appointed in the special grade Rs. 500-25-700 with effect from 1st June 1925, and that he be placed in charge of the Department with the designation of University Professor as a personal distinction.”

Dr. Barua served in that capacity with great distinction and ability till his death. During the tenure of his service as Professor (1925-1948), the Department of Pali was enriched and increasingly expanded by the acquisition of higher research degrees on the part of some of the members of the teaching staff and requisition of the honorary services of some distinguished teachers of such sister Departments as those of Ancient Indian History, Sanskrit and Comparative Philology. In 1927 Dr. Nalinaksha Dutt, who had been granted study leave for a period of two years proceeded to Europe for intensive study and research in Mahāyāna Literature and Philosophy under the guidance of Prof. La Vallée Poussin. On the completion of his thesis entitled “Aspects of Mahāyāna Buddhism and its relation to Hīnayāna”, he was admitted in due course to the Degree of Doctor of Literature in the University of London, “a rare distinction with which few Indians had been previously honoured by the London University.” The staff of the small Pali Department undoubtedly enjoyed the proud privilege of being associated closely with two Doctors of Literature (Lond.) which indirectly shed lustre upon the fair name of the Calcutta University.

In the course of next few years the existing staff, which was considered to be inadequate and required to be expanded, was further strengthened by the addition of the following teachers whose services were requisitioned from

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the Department of Ancient Indian History and Culture:— (1) Dr. Hemchandra Roy Chaudhuri (1931), Dr. Probodh Chandra Bagchi (1931-32) and Dr. Benoy Chandra Sen (1932-33). Dr. Satkari Mookerjee of the Sanskrit Department also joined the Pali Department during the session 1931-32 to lecture on some Buddhist Sanskrit Texts. Dr. Radha Govinda Basak, who had been associated with the Pali Department at the initial stage of Post Graduate teaching, agreed to serve as Honorary lecturer in Epigraphy in the Departments of Sanskrit and Pali during 1935-1941. After he had left the University, Dr. Sadananda Bhaduri of the Presidency College was appointed in his place as Honorary Lecturer in the Department of Pali in 1944.

About this time there were slight changes in the (Whole time) staff of the Department. Sri Sailendra Nath Mitra, a veteran scholar in Pali, was appointed by the University authorities to officiate as Secretary to the Councils of Post-Graduate teaching in Arts and Science with effect from the 13th July 1935 on an allowance of Rs. 200/- p. m. in addition to his salary as University Lecturer. After the confirmation of his post as Secretary, Sri Dwijendralal Barua, M.A., a Research Fellow in the Department, was appointed as whole time (Assistant) Lecturer in the Department of Pali in 1937. Sri S. N. Mitra, however, retained his connection with the Department as an Honorary part-time Lecturer. About this time the service of Sri Birinchi Kumar Barua, M.A. (Pali), Part-time Lecturer in Assamese, University of Calcutta, was also requisitioned for the Department and he took part in the teaching work during the sessions 1937-38 and 1938-39. The teaching of some special papers for the M.A., course in Pali was also entrusted to Sri Nalini Nath Dasgupta, M.A., Research Fellow in the Department of Pali (appointed in 1937) and Sri Anukul Chandra Banerjee, Research assistant for Tibetan and Chinese studies (appointed in 1935). The two continued to assist in the teaching work from the beginning of the session 1937-38.

Prof. Barua then turned his attention to the revision of the M.A. Pali syllabus. The members of the Board of Studies considered the necessity of revising and enlarging the existing syllabus, and accordingly a comprehensive syllabus was drawn up in 1936 for conducting M.A. studies in 5 groups (of 3 papers each) with the introduction of a new group for the study in Buddhist Art and Iconography. The first five papers (instead of four papers as required by the existing regulations) were compulsory for each group. Arrangements were also made for teaching some of the special papers concerned with the new group (Group E—Art and Iconography) and consequently the honorary services of Dr. Stella Kramrisch, Ph. D, and Mr. Jitendranath Banerjee, M. A., were requisitioned for the Pali students from the Department of Ancient Indian

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History and Culture with effect from the commencement of the session 1938-39.

The staff, including the teachers recruited from other Departments, was constituted as follows during the sessions 1938-39 nad 1939-1940.

Prof. Benimadhab Barua, M.A., D. Litt. (Lond.)

Dr. Nalinaksha Dutta, M.A., Ph. D., D. Litt. (Lond.)

Mr. Gokuldas De, M.A.

Mr. Dwijendralal Barua, M.A.

Mr. Sailendranath Mitra, M.A.

Dr. Prabodhchandra Bagchi, M.A, D. Litt. (Paris)

Mr. Birinchi Kumar Barua, M.A.

Dr. Satkari Mookherjee, M. A., Ph D.

Dr. Amareswar Thakur, M.A., Ph.D.

Dr. Stella Kramrisch. Ph. D.

Prof. Suniti Kumar Chatterjee, M. A. D. Lit. (Lond.)

Prof. Hemchandra Roy Chaudhury, M. A. Ph. D.

Mr. Jitendranath Banerjee, M.A.

Dr. Binay Chandra Sen, M. A. Ph. D. (Lond.)

Dr. Radhagobinda Basak, M. A., Ph. D.

It could be also mentioned in this connection that Dr. Sukumar Sen, M. A., Ph. D., University Lecturer in Comparative Philology and the Research Fellow, Sri Manmohan Ghosh, M.A. belonging to the Philology Department, also used to take classes in the Department for the benefit of the Pali students during the absence of Prof. Suniti Kumar Chatterjee owing to his occasional visits to Europe and other countries outside India.

It may be stated here incidentally that other allied Departments of Post-Graduate Studies required assistance of the Pali Department for teaching work, and consequently the honorary services of some distinguished teachers of the Pali Department were also requisitioned from time to time by the respective Heads of the Departments in this regard. Dr. B. M. Barua had served the Department of Ancient Indian History and Culture well-nigh for thirty years (1919-1948) as honorary Lecturer on Buddhism and Jainism. His services were also requisitioned during the session 1927-28 by the Head of the Department of Sanskrit where he served as Lecturer on Epigraphy till his death in March 1948.

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Sri Sailendra Nath Mitra M.A., who had been teaching the basic language Pali in the Department of Indian Vernacular since 1919, had to discontinue his services in the Department due to his appointment as Secretary (P. G. Councils), and in his place Sri Gokul Das De, M. A., gladly accepted the responsibility of teaching Pali assigned to him in the Department of Indian Vernaculars which he maintained till his retirement in 1955. After his retirement Mr. Dwijendralal Barua, M.A., was entrusted with the duty of teaching Pali in the Department of Modern Indian Languages.

Dr. Nalinaksha Dutt was also appointed as Lecturer in the Department of Ancient Indian History and Culture during the session 1919-20 and was associated with Dr. Barua in delivering lectures on Buddhism. The syllabus revised and given effect to the M.A. Examination 1939 was as follows:—

Revised Syllabus for the Year 1939

Common Paper—

Paper I

Select portions of Buddhist Sūtras (Pali and Sanskrit)
with or without commentaries.

Paper II

Select portions of the Vinaya and Ecclesiastical Chronicles

Paper III

Select portions of the Buddhist Philosophical works
(Pali and Sanskrit)

Paper IV

Language and Literature (Grammar, Philology and History of Literature)

Paper V

History and Geography with special reference to original texts

Group A—Literature

Paper VI

Select Jātakas and Avadānas and select texts of folk-literature

Paper VII

Select poetical pieces and extra-canonical texts (Prose and Poetry)

Paper VIII

Comparative study of allied Indian Literature and Essay

Group B Philosophy and Religion

Paper VI

Special philosophical texts from Pali Literature

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Paper VII

Special philosophical texts from Buddhist Sanskrit literature and other Sanskrit texts dealing with Buddhist Philosophy

Paper VIII

Comparative Studies in Indian Philosophy and Essay

Group C—Epigraphy and History

Paper VI

Special Buddhistic Historical texts, archaeological reports and records of Buddhist pilgrims.

Paper VII

Select Prakrit Inscriptions

Paper VIII

Select Sanskrit Inscriptions and Essay.

Group D—Mahāyāna Literature and Philosophy

Paper VI

Select Sanskrit Sūtras and Poetical Works.

Paper VII

Special Philosophical and Tantra Texts.

Paper VIII

Buddhism outside India and Essay

Group E—Art and Iconography

Paper VI

Select Buddhist and other Indian Texts dealing with Architecture, Sculpture and Painting

Paper VII

Select Buddhist Monuments, Reliefs, Images and Frescoes

Paper VIII

Buddhist Art in its origin and development in and outside India and Essay.

After a few years the following Honorary part-time Lecturers were appointed by the Selection Committee to carry on the teaching work of this Department with effect from July 1944:—

1. Dr. Sadananda Bhaduri, M. A., Ph. D. (Presidency College)
2. Sri Ramaprosad Chaudhuri, M. A., P. R. S. and
3. Sri Anukul Chandra Banerjee, M. A. B. L. (Part-time Assistant Lecturer).

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Sri Shyamsundar Banerjee M. A. of the Vidyasagar College was appointed in 1946 to take classes in the Department in an honorary capacity. Sri Nalininath Das Gupta, who at first joined the University as a Research Fellow under the supervision of Professor B. M. Barua but gradually became a Reader in the Department of Ancient Indian History and Culture, served as honorary Lecturer in the Pali Department till his death in 1966.

Professor B. M. Barua breathed his last on the 23rd March 1948. The Department suffered irreparable loss at the sad and sudden demise of Dr. Benimadhab Barua who had left a void which it would be difficult to fill in the years to come. His original investigations of far reaching importance in all and sundry branches of Indology and Pali studies placed him in the front rank of the Indologists of International fame. The University still cherishes the memory of the deceased Professor, who was one of the most distinguished scholars that Bengal had ever produced.

On his death Dr. Nalinaksha Dutt, M. A., Ph. D., D. Lit, (Lond) succeeded to the Headship, but the post of Professorship was not then filled up.

1948-1976

Dr. Nalinaksha Dutt, who had been the acting Head of the Department since the death of Prof. Barua in March 1948 was appointed University Professor of Pali with effect from the 1st of December 1949. During the period of his service as Professor for about 9 years (1949-58), the staff had undergone several changes. In the vacancy of a teacher in the Department caused by the expiry of Prof. B. M. Barua, Dr. Anukul Chandra Banerjee M.A., LL. B., Ph. D., was appointed University Lecturer in Pali in 1948. Sri Dinesh Chandra Bhattacharyya of the Presidency College was appointed as an honorary part-time lecturer in 1950. Sri Prabhash Chandra Majumder M. A. and Sri Sukumar Sengupta M. A. were appointed Research Fellows for a term of three years under the supervision of Dr. N. Dutt, during the session 1948-49. They not only carried on their research work but also assisted in the teaching work of the Department. Three years later they were also appointed Honorary part-time Lecturers in the Department of Pali in 1957. The Department also received the Honorary services of Dr. Kalayan Kumar Ganguli M.A., D. Phil., P.R.S. (requisitioned from the Department of Ancient Indian History and Culture) from the commencement of the session 1955-56 and he was entrusted with the teaching of some special papers relating to Art and Archaeology. After Prof. S. K. Chatterji had left the University, Dr. Sukumar Sen, M. A., Ph. D., Professor of Indian Linguistics and Phonetics, gladly agreed to teach Philology in the Pali classes and he continued his honorary services

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in the Department till he retired in 1964. Dr. Anukul Chandra Banerjee was awarded the Ghosh Travelling Fellowship for the year 1955-56 and was deputed to Burma to make an intensive study of Abhidhamma. On his return from Burma he was promoted to the post of a Reader created for the first time in the Department of Pali in 1957.

Prof. Nalinaksha Dutt also devoted his attention to the revision of the Pali Syllabus for the M. A. Examination. Steps were taken in 1952-53 for introducing certain important changes in the Syllabus to meet fresh requirements in various branches of Buddhist studies with special reference to original sources. The notable feature of the Department of Pali during this period was that this was the only Department in the University of Calcutta where provisions were made for the first time to teach at the Post Graduate level important topics relating to the expansion of Indian Culture in North Asia, South-east Asia and Ceylon with special reference to Buddhism incorporated in Group D under the nomenclature 'Asian Buddhism'. The revised syllabus, which came into effect from the examination of 1955, is as follows:—

M. A. Pali Syllabus

- Paper I— Select Pali Canonical Texts (Sutta and Vinaya)
- Paper II— Select Pali Texts on Abhidhamma and Buddhist Sanskrit Texts on Philosophy
- Paper III— Select later Pali and Buddhist Sanskrit Texts and History of Buddhist Literature
- Paper IV— Select portions of original texts on Pali, Sanskrit and Prakrit Grammar and Historical and Comparative Grammar of Pali
- Paper V— Political History, Geography and Religious History

Group A

Early Buddhist Literature and Philosophy

- Paper VI— Special Canonical and non-Canonical Texts
- Paper VII— Special Texts on Buddhist Philosophy
- Paper VIII— Comparative study of allied Indian Literature and Essay

Group B

Mahāyāna Literature and Philosophy (including Bengal and Orissan Buddhism),

- Paper VI— Select Mahāyāna and Tantrayāna Texts
- Paper VII— Select Mādhyamika, Yogācāra and Old Bengali texts bearing on Buddhism

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Paper VIII—Comparative study of allied Indian religious and philosophical systems—Buddhist, Jaina, Sāṅkhya and Vedānta and Essay

Group C

Epigraphy, Iconography, Art and Archaeology

Paper VI— Select Prakrit and Sanskrit Inscriptions with Palaeography

Paper VII— Buddhist Art and Iconography

Paper VIII—Special Buddhist Historical Records, Archaeological Reports and Ancient Indian Geography.

Group D

Asian Buddhism

Paper VI— Comparative Study of Buddhist Literature in and outside India

Paper VII— Buddhist and Allied Culture in Central Asia, China, Japan, Tibet, Indo-China and Indonesia

Paper VIII— Buddhist and Allied Culture in Burma, Siam and Ceylon and Essay

Dr. Nalinaksha Dutt retired from the University service as Professor and Head of the Department in November 1958. On his retirement, Dr. Anukul Chandra Banerjee was appointed to the Chair and he continued in that capacity till his retirement in December 1975. During the period of his Professorship the numerical strength of the teaching staff and the students expanded to a considerable extent.

There were several changes in the composition of the staff. The vacant post of Reader, due to the promotion of Prof. A.C. Banerjee, was filled up in 1960 by the appointment of Dr. Biswanath Banerji, M.A. D Phil (Munich), formerly Lecturer of Visvabharati University, who had returned after his studies from Germany. After a short period of about two years Dr. B. N. Banerji joined the Sanskrit College as Professor of Pali and consequently Sri Sukumar Sen Gupta M.A., Sutta-Visārada (formerly Professor of Pali, Maharaja Manindra Chandra College) was appointed temporary whole-time Lecturer in the chain post in July 1962. On the resignation of Dr. B. N. Banerji, Sri Dwijendra Lal Barua, M.A. was appointed to the post of Reader in the Department in 1965. Sri Sukumar Sen Gupta was also appointed as (permanent) Lecturer in the Department in March 1968.

Rev. Dharmadhar Mahasthavir, Tripiṭaka-Visārada, Principal, Nalanda

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Vidyabhavana, an oriental scholar in Pali, was appointed as an honorary Part-time Lecturer in 1966 to teach Abhidhamma in the post-Graduate classes of the Pali Department. Dr. Asha Das, M. A. Ph.D, was also appointed honorary Part-time Lecturer in the Department in 1971. Dr. Shyamsundar Banerjee, M.A., D. Lit, who had been serving the Department in honorary capacity since 1946 was appointed in 1970 to the newly created post of Part-time Lecturer with remuneration, sanctioned by the Syndicate for the Department of Pali. The honorary services of Dr. Chinmay Datta, Reader in the Department of Comparative Philology, and Dr. Prabodh Narayan Singh, Reader in Hindi, were also requisitioned by Prof. Banerji in 1963 and 1970 respectively to impart instructions in Paper IV of the Pali Syllabus.

The number of students in the Pali classes had always been small in the past. But the numerical strength of the students comprising the two Post-Graduate classes gradually increased from 7 in 1958-59 to 23 in 1975-76.

Prof. Anukul Chandra Banerjee and Dr. Sukumar Sen Gupta were associated with the Department of Sanskrit for imparting instructions to the students selecting Groups H (Prakrit) and I (Epigraphy and History) respectively for their specialisation. Sri Prabhash Chandra Majumdar also devoted part of his time in imparting instruction to the students of Ancient Indian History and Culture taking Religious History (Group III) as their special course of study for the M.A. Examination. After the retirement of Sri Dwijendralal Barua, Dr. Asha Das, M. A., Ph. D. was entrusted with the teaching of Pali in the Department of Modern Indian Languages. Sri Prabhash Chandra Majumdar M.A. became the Secretary to the University College of Arts and Commerce but was associated with the Department as a Part-time Lecturer. The vacant post of whole-time Lecturer was filled up in 1968 by the appointment of Dr. Dipak Kumar Barua, M.A. Dip. Lib., P R S., Ph. D. who had served the Rabindra Bharati University as the Officer-in-charge of the University Library and UNESCO and also as Lecturer in the Departments of Philosophy and Sanskrit.

The Department had tentatively commenced teaching work in all the groups. Dr. Kanailal Hazra, M. A. LL. B, Dip, Lang, Ph. D. (Ceylon) who, on his return from Ceylon, had been continuing his teaching work in the Department as Pool Officer (1963-71) was appointed in 1971 to the additional post of whole-time Lecturer in Pali sanctioned by the Syndicate for the new subject. "Asian Buddhism" (Group D) introduced into the course of study for the M. A. examination in Pali. Sri Dwijendralal Barua, who had served the Department for a pretty long time (for about thirty three years) retired in 1970.

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On his retirement Sri Prabhash Chandra Majumdar, M. A., Sutta-Visarada, was appointed as Reader in his place in 1971. But he could not join the Department in that capacity even after his appointment to the post, owing to the pressure of work and responsibility as Secretary which he had to discharge till his death in 1974. The University and no less the Department of Pali suffered a severe loss at the sad and sudden death in November 1974 of Mr. P. C. Majumdar who had served his Alma Mater in different capacities as Lecturer, Secretary, as a member of Senate and subsequently as Reader and who had dedicated his whole life to the cause of welfare of Pali studies with devotion and ardent love for the subject. The vacant post of whole time teacher due to the death of Mr. Majumdar was filled up temporarily in December 1974 by the appointment of Dr. Asha Das, M. A., Ph. D., who had been an honorary Part-time lecturer in the department. Dr. Hrishikesh Guha M.A., Ph. D. was also appointed Honorary Part-time Lecturer in 1974.

After the retirement of Prof. A. C. Banerjee in December 1975, the Department was placed in the charge of Dr. Sukumar Sen Gupta who continued to serve as Head of the Department till the end of the session 1975-1976. In the meantime Dr. Dipak Kumar Barua was appointed Reader in March 1976 in the vacant post caused by the untimely death of Mr. Prabhash Chandra Majumdar in November 1974.

1976-1983

Dr. Sukumar Sen Gupta was succeeded by Dr. Dipak Kumar Barua as Head of the Department in July 1976. After the retirement of Dr. A. C. Banerjee the Professorship was held in abeyance until it was filled up by the appointment of Dr. D. K. Barua as University Professor of Pali in March 1978. During the period of his Headship Dr. Barua concentrated his attention to the progress of the Department in various directions. Immediately after he had been placed in the charge of the Department, he hastened to fill up several vacant posts and to this effect Rev. Dharmapal Bhikshu, Dr. Binayendra Nath Chaudhury and Dr. Sukomal Chaudhuri were appointed as Honorary part-time Lecturers in the Department. The post of a Lecturer was regularised and to this effect Dr. Asha Das was appointed whole-time Lecturer in Pali in September 1976. Dr. Anil Chandra Pal, M. A., Ph. D. (Lond) and Sri Prabal Kumar Sen., M. A., whose services were requisitioned by Dr. Barua from the respective Departments of Archaeology and Philosophy, also joined the Pali Department as Post-graduate teachers during the session 1976-1977. During the period of his Professorship, Dr. Sukumar Sen Gupta was also appointed Reader in April 1979 and he retired from the post in

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March 1980. It was due to his initiative Dr. Sen Gupta again joined the Department as Guest-Lecturer in October 1980 and continued his services in that capacity till March 1983. Prof. Barua also initiated the proposal to institute Certificate and Diploma courses in Pali Language and Literature which were introduced in the University during the session 1980-81. A new scheme for the compilation of an Encyclopaedia of Buddhism in Bengali was placed by him to the Syndicate for recommendation to the U.G.C. and in response to this demand a lump grant of Rs. 2000/- has been sanctioned by the U.G.C. for the purpose.

Dr. Kanai Lal Hazra was placed in the Charge of the Department (with Dr. Barua on the Chair) in January 1982 in accordance with the rotation system adopted by the University in recent times. Since then Dr. Hazra has spared no pains to discharge his duties as Head of the Department (during the short period of about two years). There were several changes in the composition of the staff during this period. Dr. K. L. Hazra was appointed Reader in April 1982 in the vacant post caused by the retirement of Dr. Sen Gupta in March 1980 and Dr. Bhattacharyya M.A., Ph.D., was also appointed as Lecturer in Pali in the same month of the year 1982. The Department has been continuing its steady development towards the Teaching and Research activities since January 1982. Dr. Asha Das (a senior Lecturer in the Department) was appointed reader as per merit promotion scheme in the month of July 1982, while the services of Dr. Mrinal Kanti Ganguly and Dr. Kshanika Saha were requisitioned by Dr. Hazra from the Departments of Sanskrit and Ancient India History respectively in order to assist the Department in the teaching work. Dr. Sadhan Chandra Sarkar recently joined the Department as Honorary Guest Lecturer with effect from August 1983 owing to the initiative taken by Dr. K. L. Hazra in this direction.

Steps were also taken by Dr. K. L. Hazra for the implementation of the scheme relating to the compilation of the Encyclopaedia (in Bengali) which had been already sanctioned by the University and the U.G.C. during the Headship of Dr. D. K., Barua. Sm. Sumita Sen Gupta M.A., and Sm. Swapna Raut, M.A., had been engaged in October 1982 for the purpose. They have already prepared some articles for the Encyclopaedia, some of which have been recently published in the form of booklets. Thus the Department has, for the first time, undertaken the work of compilation of an Encyclopaedia of Buddhist learning in Bengali which is progressing satisfactorily with the aid of a few young scholars and some members of the teaching staff. Recently the M. Phil. course has been introduced in the Department and regular classes are being held by the members of the teaching staff.

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Research Activities of the Department 1917-1976

Since the inception of the Department the members of the teaching staff had been actively engaged in carrying on their researches on various aspects of Buddhist learning, Epigraphy, Art and Archaeology with special reference to Buddhism and as a result of their investigations, new windows of knowledge had been opened and new light had been thrown on old subjects already undertaken by some of their contemporaries and also some of their predecessors. It will be evident from the following list of books that valuable contributions were made by the members of the Department to the enrichment of our knowledge in the field of Buddhism and allied culture of ancient India and their works certainly reflect on the credit of the Department. The list is not exhaustive but only illustrative.

The most outstanding contribution of Dr. B. M. Barua to philosophical studies is represented by his pioneer work entitled 'A History of the Pre-Buddhist Indian Philosophy' (Thesis for D. Litt. degree of the University of London) which was published by the Calcutta University in 1921.

Dr. Barua is the first Indian Scholar who made a fair attempt to trace the History of Indian Philosophy from the Vedic period to the age of Buddha and Mahāvīra on the basis of the data collected from the early Epic, Pali and Prakrit literature, as also from the Epics and other Sanskrit texts. Besides numerous research papers contributed to different antiquarian Journals, he is the author of more than a dozen books on the diverse subjects, some of which may be mentioned here, as follows:—The *Ājīvikas*, *Gayā* and *Buddhagayā* (2 Vols.), *Bārhut* (Illustrated monographs in three Volumes), *Old Brahmi Inscriptions in the Udayagiri and Khandagiri Caves*, *Asoka and his Inscriptions* (Part I and II), *Inscriptions of Asoka* (Translation and Glossary), *Philosophy of progress*, etc.

Sri Nalini Nath Das Gupta M.A., who had been appointed Research fellow to work under Prof. Barua in 1937, collected materials for the subject, 'History of Buddhism in Bengal' and to this effect his well-known work in Bengali entitled '*Bāṅglāy Bauddha Dharma*' was published in 1948. He also contributed the Chapters on Buddhism (C. A.D. 1000-12000) to volume V of the *History and Culture of the Indian people* edited by R. C. Majumdar.

Sri Devaprasad Guha, M. A. Vinaya-Visārada, a Research Scholar (1945-1948) in the Department under the supervision of Prof. B. M. Barua, worked on an interesting subject relating to metrical study in Pali literature. He published a few papers on 'Pali Metres in the *Jātakas*' in some research Journals (J. R. A. S., B. I. C., A. B. O. R. S. etc.) where he pointed out

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some salient features of Pali metrical verses bearing close similarity with those of the Vedic and early Epic versifications. Thus like his predecessors Arnold and Hopkins contributing a great deal to the study of Vedic and Epic metres, Prof. D. P. Guha had already made some distinct contribution to our knowledge of Pali Prosody before other scholars entered into this particular branch of Pali learning. In another of his article entitled "A few knotty points in the Mahāvamsa account of the Second Buddhist Council" (Indian Culture, Vol. X) he made an attempt to diffuse new light on the site of the council and the number of monks participating in the Council. He also edited the Sutta-Saṃgaha in collaboration with Sri R. P. Chowdhury.

Prof. Nalinaksha Dutt, who was a recognised authority on Mahāyāna Buddhism, published his magnum opus "some Aspects of the Mahāyāna Buddhism and its relation to Hīnayāna" (Thesis for D. Litt., London University) in 1930. He is the author of several books on Buddhist studies, some of which are :—Early History of the spread of Buddhism and Buddhist Schools, Early Monastic Buddhism (2 Vols.). Three Principal Schools of Buddhism, etc. The most notable contribution of Dr. Dutt to Buddhist studies is the publication of serial volumes under the title Gilgit Manuscripts, comprising some Mahāyāna texts and a portion of the Mūlasarvāstīvāda Vinaya which were edited by him with the assistance of Pandit Shiv Nath Sastri.

Sri Prabhash Chandra Majumder, M. A., Suttavisārada, a Research Fellow (1948-1951) under the supervision of Prof. Dutt, edited and published a Mahāyāna text entitled the 'Maitreya Vyākaraṇa' on the basis of the Gilgit Mss. and Tibetan sources. Sri Sukumar Sen Gupta, M.A., Suttavisārada, another Research Fellow (1949-1952) under the guidance of Dr. Dutt, collected materials for the subject "Medicine and Surgery in Ancient India" from the Buddhist and Jain sources. He published an original paper on the 'Use of Injections in Ancient India' (on the basis of the Buddhist and Jaina texts) in a research Journal (Calcutta Orientalists) in 1975. His Doctoral Thesis entitled 'Buddhism in South-east Asia' is awaiting publication.

Sri Sailendra Nath Mitra, M.A., who acquired an excellent mastery of Pali literature and language, evinced a keen interest in the study of Asokan Inscriptions and contributed a number of articles to research Journals and Periodicals (I.H.Q.; I.C., J.D.L. I.A.) throwing new light on the interpretations of some technical words and phrases, identification of some textual references and solution of some disputant points occurring in the inscriptions of Asoka, purely on the basis of literary evidences furnished by Pali texts. He also prepared an edition of the Prakrit Dhammapada in collaboration with Dr. B. M. Barua which was published in 1921 by the Calcutta University. Another

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publication of the University (1935) is the most popular text on Pali Grammar entitled 'Bālāvatāra' which was also revised and edited by him with English and Bengali translations along with some notes on technical terms.

Sri Gokul Das De, M.A., made an intensive study on the Jātaka literature and the Pali Vinaya Texts. The results of his investigation in this direction were embodied in his works entitled "Significance and Importance of Jātakas" and "Democracy in the Early Buddhist Sangha" which were published by the University in 1951 and 1953 respectively.

Sri Dwijendra Lal Barua M.A., another veteran scholar in Pali, edited the "Cariyāpiṭaka Aṭṭhakathā" which was published by the Pali Text Society in 1939. His best contribution to the study of Pali language has been represented by the publication of his 'Pali Grammar' from the Board of Secondary Education which has gained popularity not only among students but also other persons who are interested in the study of this language.

Prof. Anukul Chandra Banerjee, M.A., LL.B., Ph.D., is an eminent scholar of great repute who has devoted himself ardently and sincerely to the study and investigations in the field of Buddhist learning. He has made valuable contributions to our knowledge of Buddhist Sanskrit literature which have been appreciated by reputed scholars in India and abroad. The first fruit of his investigations in the domain of Buddhist literature was a volume on 'Sarvāstivāda Literature' (Thesis for Ph. D. Degree) which was published by the Calcutta Oriental Press in 1957. Besides this pioneer work on Buddhist Sanskrit Literature, he has published a number of books of Buddhist interest, some of which may be mentioned in this connection. They are as follows: (1) Buddhism in India and abroad (1973) (2) Buddha-O-Buddha Dharma (Bengali) (3) Buddhism in China, (4) Two Buddhist Vinaya Texts in Sanskrit and the like.

Prof. Anukul Chandra Banerjee was associated with the Department till December 1975 and during the period he occupied the Chair, satisfactory progress was made in the research activities of the Department. He succeeded in training a number of research scholars with a spirit of research, who carried on their research works in various branches of Buddhist learning. He encouraged all earnest workers in the field of research by personally supervising their work, assisting them in their difficulties and guiding them in their investigations whenever necessary. As a result of his encouragement and direct supervision more than twenty young scholars have so far been awarded the Ph. D. Degree by the University of Calcutta on their respective Thesis. It is noteworthy that Dr. Binayendra Nath Chaudhury was the first candidate who submitted his thesis (after a gap of fifteen years since 1945)

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under the supervision of Prof. Banerjee and was awarded in 1960 the degree of Doctor of Philosophy (D. Phil) according to new rules and regulations of the University framed for the Doctor's degree. It should be also mentioned that Dr. Asha Das was the first lady student of the Department who submitted her Thesis under the guidance of Dr. A. C. Banerjee and the University conferred on her the D. Phil. (Ph.D.) degree in 1966. Incidentally it may be noted that the English translation of the Dutch work entitled "Hindee-Javancho Goschiodonis" by Dr. N. J. Krom had been sent during this period to the Calcutta University Press which had taken up the work for publication.

Prof. Banerjee had been elected Dean of the Faculty of Arts in March, 1969. He also acted for some time as the President of the West Bengal Board of Secondary Education.

1976-1983

The members of the Teaching staff belonging to the Department of Pali have, apart from taking their usual classes and guiding the work of research scholars, contributed independently a great deal to the extension of our knowledge in the field of Buddhism and Buddhist culture by bringing out books, articles and brochures and this will be evident from the list of some of their publications inserted below:—

Prof. Dipak Kumar Barua, M.A., PRS, Ph. D., Dip. Lib.

Books: (1) An Analytical Study of the Four Nikāyas (1971)

(2) Vihāras in Ancient India : a Survey of Buddhist Monasteries (1969).

(3) Buddha Gaya Temple—Its History (2nd edition, 1981)

(4) Anāgārika Dharmapāla—a study (1964).

(5) Buddhist Art of Central Asia (1981).

He also edited the Jagajyoti (a Buddha Jayanti Annual) from 1970-1975.

Rev. Dharmadhar Mahasthavir published the Bengali Translations of the Pali Texts—Majjhimanikāya, II, Sāsanavaṃsa and Milindapañha. Rev. Dharmapal Mahathera also brought out his translation work (in Bengali) entitled 'Jātaka Nidāna' (1369).

Dr. Kanai Lal Hazra, M.A., LL.B., Ph.D., Dip. Lang.

Books : (1) History of Theravāda Buddhism in South-east Asia (1982), (2) Royal Patronage of Buddhism in Ancient India (1983), (3) Buddhism in India as described by the Chinese Pilgrims (1983), (4) The Buddhist Annals and Chronicles of South-East Asia (in the Press)

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Dr. Asha Das, M.A., Ph.D.,

Books: (1) Bāṅglā Sāhitye Bauddha Dharma O Saṁskṛiti (1969); (2) Bauddha Dharma O Rabindranath (1968); (3) Triśer Saśāstra Abhyutthān

Dr. Kshanika Saha, M.A., Ph.D.,

(1) Buddhism and Buddhist Literature in Central Asia (Ph.D., Thesis), published in 1970

Besides the above research publications, they have contributed a good number of articles to various Research Journals. They are also taking active interest in supervising Research scholars enrolled for Ph. D. degree. A good number of scholars have already been admitted to the Ph. D. degrees of our University under the supervision of Dr. Sukumar sen Gupta, Prof. D. K. Barua, Dr. P. N. Singh and Dr. Kanai Lal Hazra.

Prof. Dipak Kumar Barua made an extensive travel in different parts of the globe in order to attend Seminars and Conferences held on different occasions. He attended the first International Buddhist Youth Conference held in Bangkok (Thailand) under the auspices of UNESCO and World Fellowship of Buddhists in 1976. He was delegated by the University to attend the International Conference on Indian Ocean Studies sponsored by the University of Western Australia and Western Australian Institute of Technology held at Perth, Western Australia in 1980. He also attended the International Conference on Buddhist Studies held, under the auspices of International Association of Buddhist Studies, at the University of Wisconsin, Madison, U.S.A., in 1981. He was invited by the Japan Foundation, Tokyo, as a fellow (from July to September, 1982) and he delivered lectures in the University of Tokyo, Reiyyukoku University of Kyoto, Nagoya University and in the Annual general meeting of the "Society for the promotion of Pali and Buddhist Civilization in Japan, Nagoya" on various aspects of Buddhism. Prof. Barua also left for Bangladesh on an invitation by the National Committee for the celebration of 1000th Birth Anniversary of Aśīśa Dīpaṅkara to attend the meetings on the occasions held in Dhaka and Chittagong in February and March respectively in 1983. He also presided over the sessions of the seminars on Buddhism at Varanasi and Buddha Gaya.

Prof. D. K. Barua has been also rendering his services as Post-Graduate Teacher in the Departments of Sanskrit and Library Science since 1976.

Dr. Shyamsundar Banerji, M.A., D. Lit. and Dr. Asha Das, M.A., Ph.D., were invited by the organisers of the Vaṅgīya Sāhitya Sanmelaṇ to attend the Annual Conference held in Port Blair (Andaman) in 1979 where they delivered lectures on some interesting topics relating to Bengali language and literature.

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Under-Graduate Classes in Pali

Besides the Post-Graduate teaching and research, the University made arrangements also for teaching Pali, Arabic and Persian at the Undergraduate level (from Matriculation to B. A. Honours stages) for which facilities were not available in the affiliated schools and most of the colleges in Calcutta. Accordingly Instructors were also appointed by the University. Besides the teaching work of the M. A. Students; some of the teachers of the Post-graduate Department undertook responsibility for teaching Pali, Arabic and Persian in the Under-graduate classes in conjunction with the Instructors appointed specially for the Under-graduate Department. The Undergraduate classes in Pali were started in 1912 and the University received the services of the learned monk Samana Punnananda, Vice-President, Bengal Buddhist Association, Calcutta, who agreed to act as Junior University Lecturer in Pali in order to encourage the study of the subject in the Undergraduate level. In consideration of the large number of students to be taught by him, Babu Benimadhab Barua, B.A. (Hons. in Pali) was also appointed Lecturer in the subject to assist him in the discharge of his duties with effect from the 1st of August, 1913. (C.U. Minutes, V, 1913, p. 1810).

Subsequently, Mr. Mukunda Behari Mallik and Mr. Mahendra Kumar Ghosh were appointed Instructors in Pali for the Undergraduate classes in 1914 and 1916 respectively. The Under-graduate classes in Pali were held in the University under the auspices of the Board of Higher Studies in Pali and the management of these classes was assigned to the Standing Committee formed for this purpose. The following resolutions were adopted in the meeting of the Board of higher Studies, dated, the 10th May, 1919. (Proceedings of the Council of Post-Graduate Teaching, 1919, C.U., pp 102-103).

“The Board met to consider the arrangements for the Under-Graduate Classes in Pali during the ensuing session, as the Syndicate had requested the Board to undertake the management of these classes.

i) That the official routine matters such as collection of fees, issue of certificates, be entrusted to the Post-Graduate Office in the same manner as in the case of Post-Graduate classes.

ii) That the teaching work of the Under-graduate classes be entrusted to a staff composed partly of Post-Graduate teachers and partly of teachers specially appointed for the purpose.

iii) That the undermentioned members of the Post-Graduate teaching staff be selected for this work during the session 1919-20:—

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Dr. Benimadhab Barua, M.A., D. Litt, Babu Sailendranath Mitra, M.A. Babu Nalinaksha Datta, M.A. Samana Punnananda, Babu Gokuldas De, M.A., Swami R. Siddhartha.

iv) That the undermentioned gentlemen be appointed teachers for the Under-Graduate classes during the session 1919-20 on a remuneration of Rs. 100 a month each:—

Babu Mukundabihari Mallik, M.A., Babu Mahendrakumar Ghosh, M.A.

v) That an honorarium of Rs. 300 a year be fixed for the remuneration of the following gentlemen :-

Dr. B. M. Barua; Mr. S. N. Mitra. Mr. N. Datta; Mr. G. D. De; Rev. R. Sidhartha

vi) That the following Standing Committee be appointed to manage the work of the Under-graduate Classes:

The Hon'ble Sir Asutosh Mookerjee, President; Mahamahopadhyay Dr. Satischandra Vidyahhushan; Dr. B. M. Barua; Mr. S. N. Mitra; Mr. N. Datta; Samana Punnananda; Mr. G. D. De; Rev. R. Siddhartha; Mr. M. B. Mallick; Mr. M. K. Ghosh.

vii) That the following scale of monthly tuition fee be adopted:

Matriculation Classes	Re. 1
Intermediate Classes	Rs. 1-8
B.A. Classes (Pass)	Rs. 2
B.A. Classes (Hons.)	Rs. 2-8

Resolved

That the Proceeding be confirmed."

For nearly 20 years these classes were maintained for the benefit of Under-graduate students eager to learn Pali. But as gradually suitable arrangements were made in different affiliated schools and colleges, the University gave up its own efforts in this direction. Accordingly the Under-graduate Pali classes were abolished in 1932.

Certificate and Diploma Courses in Pali

For the benefit of Research scholars, teachers and other interested persons, Pali was also included as an independent subject in the curriculum of the Certificate and Diploma Examinations during the session 1979-1980. Accordingly, it was due to the initiative taken up in this direction by Dr. Dipak Kumar Barua, Professor and Head of the Department of Pali that the University authorities made arrangements for holding Certificate and Diploma classes in

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Pali during the academic session 1980-81. The first batch of students, appearing at the Certificate Course Examination, came out successful in 1981 and one of them, Srimati Anjali Gupta (Mrs. Ray), M.A. was placed in the First Class. The following Post-Graduate teachers have been serving as Honorary Instructors in Pali even at a partial sacrifice of their time since the commencement of the session 1980-81 : —Prof. Heramba Nath Chatterji, Dr. Sukumar Sen Gupta, Dr. Asha Das and Dr. Probodh Narain Singh.

Pali Studies in the Affiliated colleges Rangoon College

Amongst the various academic institutions affiliated to the Calcutta University it was the Govt. Rangoon College where Pali was introduced for the first time as a subject of study included in the University Curricula for the Entrance. F.A., and B.A. Examinations The Government High School at Rangoon was partially raised to the status of a college by the opening of a college department which was affiliated upto the F.A. standard in 1879. suitable arrangements were made for imparting lessons in Pali upto the F.A. standard in response to the demand of the students interested in the study of this classical language. This was the earliest occasion when the post of a Professor of Pali was created for the first time in the history of Pali studies in the University of Calcutta and was filled up in 1880 by the appointment of an eminent scholar like Dr. E. Forchammer, the pioneer of Burmese antiquities, who dedicated his life to the cause of the promotion of education and learning in Burma. Four years later the college Department was separated from the school and was further affiliated upto the B.A. Standard with effect from 1st of April, 1883 and thus this Govt. Institution at Rangoon was converted into a full-fledged First-Grade college (C.U. Minutes of the Syndicate 1884-85. p. 57). Prof. Forchammer continued his teaching work in Pali in the F.A. and B.A. classes till 1890. Next, Mr. James Gray was appointed in his place as Lecturer in Pali. He was the author of a series of popular hand books on Elementary Pali Grammar (First, Second and Third Pali courses) and he also edited the Jinālaṅkāra and the Niti Literature of Burma. He served the College for more than fifteen years discharging his duties as Lecturer in Pali to the entire satisfaction of the students and the college authorities.

The College was exceptionally fortunate in securing the services of so eminent an archaeologist and a Pali scholar as Mon. Charles Duroiselle. After studying Pali in Ceylon and Burma he joined the Rangoon College as Lecturer in November, 1905 and subsequently became Professor of Pali. He published a number of books connected with Pali studies, viz.—(1) Rūpasiddhi, a Pali

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Grammar edited in Burmese Character, (2) Jinacarita (Text, Translation and notes), (3) A Practical Grammar of the Pali language. Prof. Duroiselle could not continue the teaching profession for a long time. He went on deputation on the 24th July, 1912 and the teaching strength of the college, which had been already affiliated in Pali Honours, was for the time being affected to some extent by the transfer of Mr. C. Duroiselle from the college to the Archaeological Department. The inefficiency in this regard was however, remedied to some extent by the appointment of another distinguished scholar, Mr. Pe Maung Tin, M.A. as Professor of Pali.

Prof. Pe Maung Tin translated the *Atthasālinī* (The Expositor) and the *Visuddhimagga* (The Path of Purity) of Buddhaghosa into English which were published by the Pali Text Society in 1920-21 and 1927 respectively.

The deficiency of the staff was also made up by the appointment of Ahmed Cassim, B.A. (Hons. in Pali) in the place of Maung Po Lon, Lecturer in Pali, who took leave from the 14th November, 1912 and thus the Pali Department was in full working order. The college made remarkable progress in Pali studies and the results of the Honours Examinations in Pali were most satisfactory during the first three consecutive years from the commencement of its affiliation in Pali in 1910 (one being placed in the first class), three in 1911 and two in 1912.

Baptist College

This Institution had grown out of a school which was established by the American Baptist Missionary Union in 1872 and recognised by the Calcutta University in the year 1882. It was affiliated to the University as a Second grade college in May 1894 and provision was further made in this Baptist Mission College (later on known as Judson College) for the teaching of Pali upto the F.A. standard. Rev. David Gilmore M.A. who first joined the High school in 1890, taught Pali in the College during the two years 1894 and 1895. After Mr. Gilmore had left the College as Professor of Pali, Rev. W. St. John, B.A., was entrusted with the teaching of Pali at the College, as Rev. J.F. Smith had gone home on furlough to qualify himself to teach Pali. Afterwards the College authorities desired to secure for this Institution affiliation upto the B.A. Standard with the object of imparting higher education to the people of Rangoon. Accordingly, it was raised to the status of a Firstgrade Arts College, in Rangoon in June 1909. As Pali gradually became a popular subject among the local students, the College was affiliated in Pali upto the B.A. Pass course (along with Philosophy Honours standard) with effect from the session 1913-14. (C.U. Minutes 1908 Pt. II pp. 555; C.U. Minutes, 1913 Pt. V.P. 1660).

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The names of the persons who served the College in subsequent years as Lecturers and Professors of Pali deserve mention in this connection. They are, as follows:—Rev. H.H. Silbe, Mr. L. Hoke Sein, Mr. C. Sherling, Mr. S. N. Mitra, Mr. N. Dutt, and Mr. R. P. Chowdhury.

Chittagong College

This Institution grew out of a Zilla school which had been founded in 1836 and was raised by the Government to a college upto the F.A. standard in 1869. The College was the only academic institution outside Calcutta where provision was made for the first time in response to the local demand for a systematic teaching of Pali upto the F. A. standard as early as 1904. Rev. U. Dhammavamsa (Prankrishna Bhikṣu) who had returned from Burma after acquiring a thorough knowledge in Pali, joined the school at first as a teacher of Pali on the first of March 1904.

But he was regarded by the College authorities as competent to teach the subject beyond the Entrance stage and so he was also entrusted with the teaching of Pali as Lecturer in the College classes. This Buddhist monk, a learned scholar in Pali, dedicated his life to the cause of dissemination of Pali learning among the young students.

With the raising of the College to the status of a First grade one the deficiency in the Pali staff was at one made up by the appointment of an additional Professor of Pali. Mr. Mahimaranjan Baruya who graduated from the Presidency College with Honours in Pali in 1908, joined the College as Professor of Pali on the 5th July, 1910. As there had been a distinct demand in course of a few years for Honours teaching in Pali among the students and the guardians, an attempt was made by the College authorities to have the College affiliated in Pali (along with other subjects) upto the B.A. Honours standard. But the two existing Professors of Pali who had not studied Pali up to the M.A. standard, were not regarded by the University as competent to teach the subject up to the Honours stage. We may quote here the relevant opinion of the University Inspectors from their Report on the College :—"The College may be affiliated in Honours Pali, after one of the two men has taken the degree of M.A., in Pali at the Calcutta University. Pali is extremely popular in Chittagong where the population is largely Buddhist. In the quiet monasteries not far, enough supplementary teaching is possible to be and as a matter of fact is obtained. This makes it all the more obligatory that the Pali staff should be strengthened by at least one of the Professors being an M.A. in Pali" (C.U. Minutes, 1913 Part V, pp. 1730—1749).

The College was duly affiliated in Pali upto the B.A. Honours standard

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and the teaching strength of the College in this subject was enhanced after Prof. M. R. Barua had been admitted to the M.A. degree in Pali in 1913.

Rev. U. Dhammavarṃsa had served the College as Lecturer in Pali for more than two decades—a service of selfless dedication and devotion. After his retirement, Mr. Hirendra Lal Sen Gupta M.A. (Gold Medalist) was appointed Lecturer in his place on the 25th November, 1927. Mr. Nirmal Chandra Barua, M.A. (of the City College and the Collegiate school) officiated from time to time as Lecturer in Pali in the place of Prof. M. R. Barua who often went abroad on furlough.

On the retirement of Professor Barua, Mr. Hirendra Lal Sen Gupta officiated as Professor of Pali and Mr. Saroj Bhusan Barua, M.A. was appointed temporary Lecturer in Pali in 1941 in the vacancy caused by the retirement of Professor M. R. Barua. This chain post was finally filled up in 1943 by the appointment of Mr. Promode Ranjan Barua, M.A. (Gold Medalist) as Lecturer in Pali in the place of Mr. Saroj Bhusan Barua resigned.

Presidency College

It was the Presidency College where Pali classes upto B.A. Honours stage were started for the first time in Calcutta in 1906 or thereabouts. But it is noteworthy that there was no separate Department for Pali studies in the college. It was included in the Department of Sanskrit. No teacher (Professor or Lecturer) was appointed exclusively for this subject. Teachers, having double M.A. degrees in Sanskrit and Pali or having special proficiency in Pali or Prakrit, were considered competent to teach the subject and they were entrusted with the teaching of Pali in the four classes upto the B.A. Honours standard. The college availed itself of the best opportunity of utilising the services of an exceptionally gifted Professor like Mahamahopadhyaya Dr. Satish Chandra Acharyya, Vidyabhushan, for this subject. He was the only Professor of Pali. During the first few years since its commencement, Pali classes had not been formed in the first and second year classes and there had been exceedingly small classes confined only to the Pass and Honours stages of the Degree Course. So Prof. Vidyabhushan gladly undertook the teaching work of Pali besides his usual Sanskrit classes. The results of this college at the B.A. Honours Examinations in Pali from year to year in the past were unique in the history of Pali studies. The college passed one student with Honours in Pali in 1908, two in 1909 and one with first class Honours in 1910. It is significant that Mahimaranjan Barua was the first candidate of the Calcutta University who obtained Honours (Second Class) in Pali for the first time in 1908 and Sailendra Nath Mitra who belonged to the second batch of students

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appearing at the Pali Honours Examination in 1910 (under the new regulations) stood first in the First class from the Presidency College. Prof. Vidyabhushan continued his duties as Professor of Pali and Sanskrit in this college till he assumed charge of the Principalship of the Sanskrit College.

Next, it was Prof. Nilmani Chakravarty M. A. who took up the responsibility of imparting lessons in Pali to the Intermediate and B. A. students of the college during the session 1909-1910. It was difficult for one man to teach the whole course of Pali efficiently and fully in the four classes upto the B.A. Honours standard. But the number of pupils in the Pali classes had been small for quite a number of years and so the actual amount of teaching work did not overtax the strength of any member of the teaching staff in Pali. Prof. Chakravarty, notwithstanding, managed to keep the small classes in Pali working upto the B.A. (Honours) standard by taking recourse from time to time to the system of combining the 1st and 2nd and more especially the 3rd and 4th year classes. But gradually Pali became a popular subject. There had been in fact, a steady increase in the number of students studying Pali in both the Intermediate and B. A. Classes. Mr. Sadananda Bhaduri. M.A. Lecturer in Sanskrit was also associated with the teaching work of Pali after he had obtained the M.A. Degree in Pali in 1927. Prof. Nilmani Chakravarty (Joint-author of a Pali Grammar with Sri M. K. Ghosh), who served the college for almost quarter of a century, retired in 1933.

The Pali students of the two topmost classes (during 1933-1940) in the Presidency College were fortunate in having Dr. Radhagobinda Basak, M.A., Ph. D. as their Teacher who was a Sanskritist by virtue of his academic attainment but a profound scholar in Pali and Prakrit by choice. Dr. Basak joined the College in July 1933 as Professor and Head of the Department of Sanskrit and Sanskritic languages. In addition to his usual duties as Professor of Sanskrit, he used to hold regular classes in Pali (Pass and Honours) for the benefit of the Degree students till he retired in December 1940. After retirement of Prof. Basak, Dr. Sadananda Bhaduri remained as the only Professor of Pali to take charge of the whole teaching of the subject in the four classes. But as the numerical strength of the Pali students gradually diminished within five or six years during the war period. Prof. Bhaduri managed to maintain the continuance of Pali studies in the College for a few years more without the aid of any additional Lecturer for the subject. Prof. Bhaduri continued his services in the College until he was transferred to the Sanskrit College as its Principal. Mr. Hirendra Lal Sen Gupta, M. A., of the Chittagong College, who offered his option to serve under the Government of West Bengal, joined the Presidency College during 1947-1948 and acted for some time as

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Professor of Pali. Mr. Dinesh Chandra Bhattacharyya, M. A. (Snas), who was admitted to the M.A. degree in Pali in 1943, also taught Pali in the Degree classes for a few hours a week till he was transferred to the Sanskrit College as assistant Professor of Sanskrit.

In course of time the Government and the authorities of the Presidency College felt that Pali classes might be discontinued in the Presidency College premises without causing any detriment to the interest of the Pali students. Pali studies were, however, maintained indirectly in the College with the aid of the Lecturers in the Sanskrit College. This system has been in vogue for the last three decades. At present the students of the Presidency College who offer Sanskrit or Pali are to attend lectures in that subject at the Sanskrit College.

Sanskrit College

The institution enjoys the unique distinction of being the only College in the entire jurisdiction of the Calcutta University which has made adequate provisions for the teaching of Pali upto the B.A. Honours standard. Before the formation of the nucleus of the Pali Department in this College, Pali classes were held occasionally in order to meet the requirements of the Presidency College with the aid of some members of the teaching staff belonging to the Sanskrit Department who were considered competent to teach Pali upto the Honours standard. But as this arrangement was considered inadequate for the progress of so important a subject like Pali, Dr. Gourinath Sastri, the then Principal of the College, decided to make Pali an independent discipline and arranged to set up a separate Department for Pali studies on Honours level. The nucleus of the Department was formed in the beginning with the aid of Mr. Binayendra Nath Chaudhuri M.A. who was appointed in 1959 as whole-time Lecturer in Pali for Presidency College but posted at Sanskrit College. Within a few years the post of a Professor was created and two posts for Lectureship were also sanctioned by the Government of West Bengal because of the untiring efforts of Principal, G. N. Sastri. Dr. Biswanath Banerji, M.A., D. Phil (Munick), joined the College as Professor of Pali in July 1962. Subsequently, Mr. Sukomal Chaudhuri, M.A., Tripiṭaka Viśārada and Mr. Sadhan Chandra Sarkar, M.A., were also appointed Lecturers in 1964 and 1966 respectively. After Prof. Banerjee had left the College to undertake Professorship of the Visvabharati University, Dr. H. N. Chatterji took the charge as Head of the Department. The post of Professor was held in abeyance. Dr. Chatterji was appointed as Professor in 1968. He has been continuing his services in that capacity uptil now. Dr. B. N. Chaudhury, M.A., P.R.S., Ph.D.,

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Dr. Sukomal Chaudhury, M.A., Ph.D., Tripitaka-Viśārada, and Dr. Sadhan Chandra Sarkar, M.A., Ph.D., were also promoted in due course as Assistant Professors in the Department.

In course of the last two decades, the Department has achieved remarkable success under the efficient Headship of Prof. H. N. Chatterjee in collaboration with the three assistant Professors. The results of the University examinations have been proved to be most satisfactory. From year to year batches of students have been coming out as successful Honours Graduates in Pali, some of whom being placed in the First Class and winning even University Jubilee and National scholarships, almost without any break, since the inception of the Department.

The Departmental Teachers are also not lagging behind in research activities. Teachers in the Department in addition to their usual lecture work in the classes, have undertaken researches on various topics relating to Pali and Buddhist studies. They have already published the results of their investigations in the form of books and articles, some of which may be referred to in this connection. Prof. Herambanath Chatterji, M.A., P.R.S., Ph. D. (Cal), D. Phil (Oxon). D. Sc., (Budapest), is a profound scholar in Sanskrit and Pali. His devotion to his subjects, to which he had already made notable contributions, is remarkable. Besides his published works on Hindu Law and Sociology, he also brought out a number of books on Pali and Buddhist studies, viz., Pali and Sanskrit Alaṅkāra (1960), Mūlamādhyaṃika Kārikā (some chapters edited with English translation), Bauddha-Darśana (in Sanskrit), The Philosophy of Nāgārjuna as contained in the Ratnāvalī (1977), and Bauddhacāryasanmata Svārthānumāner Saṃkṣipta Ālocanā in Bengali (1983). Dr. B. N. Chaudhury, the Seniormost Asstt. Professor also published his Thesis entitled Buddhist Centres in Ancient India in 1973. He also edited the work entitled 'Studies in Buddhism' (containing select articles of Dr. B. M. Barua) which was published in 1975. His recent work entitled "Abhidhamma Terminology in the Rūpārūpavibhāga" has been just published (1983) from the Sanskrit College. Dr. Sukomal Chaudhuri, Assistant Professor in the Department, published his Thesis on "Analytical study of the Abhidharmakośa" from the Sanskrit College in 1976. He is also the author of two other works entitled Vijñaptimātratāsiddhi (edited with Bengali translation and notes) and "Buddhism and Buddhist culture of Bāṅglādes̄h" (in Bengali) which were published in 1973 and 1975 respectively. Dr. Sukomal Chaudhuri went to Japan in 1980 with a Fellowship from Japan Society for the promotion of science. During his sojourn in different Universities, he delivered lectures on Pali and Buddhist philosophy. During his short stay in Japan (August 1980 to May

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1981) he wrote an interesting brochure entitled "Buddhist Studies in West Bengal" (incorporated in the Journal known as "Essays on the Pali and Buddhist Civilization") and it was published from Tokyo in 1982. This monograph is a mine of informations relating to the diffusion of Pali and Buddhist learning as well as research activities of the scholars devoted to Buddhist studies all over Bengal (inclusive of Bangladesh). Dr. S. Chowdhuri is also the author of the work entitled "Contemporary Buddhism in Bangladesh" (1982). Dr. Sadhan Chandra Sarkar, another Assistant Professor of the Department, also published his Thesis entitled 'A Study on the Jātakas and Avadānas' in 1981. Besides this, he has contributed several original papers to various Journals relating to some interesting aspects of Buddhism and Buddhist literature.

Lastly, a reference ought to be made to the Centre for 'A Critical PALI Dictionary' (C.P.D. Centre) which was allowed to be instituted in the College premises by the Ex-Principal Gaurinath Sastri whose intense regard for Indian culture and constant solicitude for the welfare and repute of the Sanskrit College fostered the growth of Pali studies in this institution. This is the only Indian centre for the compilation of the Critical Pali Dictionary sponsored by the Royal Danish Academy, Copenhagen and financed by the government of India. This C.P.D. Centre accommodated in the Sanskrit College has been functioning since its inception with the help and active co-operation of the Pali Professors of the College and hence it may be treated as a temporary adjunct of the Pali Department. The three Assistant Professors, Dr. B. N. Chaudhury, Dr. Sukomal Chaudhuri and Dr. Sadhan Chandra Sarkar have been discharging their duties for about fifteen years as collaborators under the supervision of Prof. H. N. Chatterjee, the Director of the C.P.D. Centre in India. A huge mass of scheduled articles had been prepared for the purpose during this period. Besides the already printed articles, some are awaiting publication and some are being made ready for the press. The recent appointment of three more Research Assistants has given further impetus to the work of the Centre in this line. These three new Entrants, Smt. Manikuntala Halder (Mrs. De), M.A., (University Gold Medalist and Kamalrani Gold Medalist), Sri Chittaranjan Patra, M.A., (Gold Medalist) and Smt. Alaka Tapaswi, M.A. are regularly assisting the Collaborators in the conduct of their compilation work and also preparing articles under the fostering care and supervision of Prof. H. N. Chatterji. Dr. Sukumar Sen Gupta has recently joined the Centre as an additional collaborator and he is also engaged in the preparation of articles for the Dictionary.

A special feature of the C.P.D. Centre is its attractive Library which

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contains a complete set of P.T.S. and Devnagari editions of the Pali texts (Canonical and non-Canonical) with the available English translations, a few Pali texts, in Sinhalese, Siamese, and Burmese scripts, Pali and Sanskrit Dictionaries (hitherto published), and the standard works of research value on ancient Indian History, Philology, and Archaeology. Prof. Chatterjee, the Director of the Centre, has spared no pains to equip the small Library with almost all the available books required for the Dictionary work.

Thus a full-fledged separate Department for Pali learning emerged out of its small existence due to the active support of the Government and patronage of the Ex-Principal, Dr. Sastri and it was for the first time that a separate entity for Pali studies (in full form) was set up in a Government Institution in Calcutta like the Sanskrit College which in the past was mainly confined to Sanskrit studies. The Pali Department as a whole should remain grateful to Dr. Gauri Nath Bhattacharya, Sastri M.A., D. Lit., P.R.S., for his invaluable services rendered to the cause of advancement of learning in Pali, which remind one of some of the beneficial measures adopted by the late Pandit Iswar Chandra Vidyasagar for the progress of studies in Sanskrit.

We should further note in this connection that Prof. H. N. Chatterji, Dr. Sukomal Chaudhuri and Dr. Sadhan Chandra Sarkar are attached to the Departments of Sanskrit and Pali in the University of Calcutta as Post-Graduate Teachers. Dr. Binayendra Nath Chaudhury is also rendering his services as Lecturer in the Department of Pali.

Incidentally it should be mentioned that Dr. Biswanath Banerjee, M.A., Dr. Phil (Munich) had been associated with the C.P.D. Centre as Director for some consecutive years since its inception. But later on, he ceased to be its Director on the score of various responsible duties that were to be discharged by him as a Professor of the Viswabharati University at Santiniketan.

During the succeeding years the Pali department of the College attained considerable development in the sphere of Teaching and Research activities, owing much to the warm support and encouragement of Principal Bishnupada Bhattacharyya, M.A., P.R.S. who retired from his services in February 1983. Dr. Muniswar Jha, M.A., D. Lit. (Paris), now the Director of Public Instruction, Govt. of West Bengal, also used to take active interest in the furtherance of Pali studies during the short tenure of his services in the capacity of Principal of the College.

It is a matter of great pleasure that Prof. Heramba Nath Chatterji has been recently appointed as Principal of the College. It is expected that the Department of Pali studies will maintain its reputation and will gradually

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progress under the stewardship of Dr. Chatterji as Principal and an ardent lover of Oriental learning.

Vidyasagar College (Formerly Metropolitan Institution)

Next to the Chittagong College, Metropolitan Institution ranked as the second college in Bengal, where Pali was introduced as a subject of study upto the B. A. (Pass) standard under the auspices of the Governing Body and also Mr. Sarada Ranjan Ray, the Vice-Principal of the College. Pandit Amulya Charan Ghosh Vidyabhushan, an eminent linguist and Indologist, was appointed Professor of Pali on the 1st August 1905 and he continued his services in that capacity till his death in 1939. Sri Bishnucharan Bhattacharyya, B. A. (Hons. in Pali), M. A. (Bengali) who was appointed Professor of Bengali on the 1st February 1922, also rendered his partial services in the Intermediate and the Degree classes as a successful Professor of Pali. Subsequently, the college was granted extension of affiliation in Pali Honours in 1934 and a lady student named Usha Rani Das Gupta was the first regular student to secure Honours in Pali from the Vidyasagar College in 1936.

Sri Niradranjan Mutsuddi, M. A., the well-known author of Pali Grammar, who was the Senior Teacher of Pali in the Collegiate schools (Metropolitan Main and Burrabazar Branch), was appointed part-time Assistant Professor of Pali in July 1934 for this purpose. After the death of Pandit A. C. Vidyabhushan, Sri N. R. Mutsuddi, M.A. was appointed whole-time Professor of Pali and he continued his services in the college till his retirement in 1953. Sri Prabhat Kumar Mukherjee, M. A., P. R. S., Professor of Sanskrit, an eminent scholar in Prakrit, was also entrusted with the teaching of Prakrit in the Pali classes. After the retirement of Prof. N. R. Mutsuddi, the Pali classes in the Intermediate and Degree stages were totally abolished from the college which was the only private Institution in Bengal, accommodating Pali studies upto the Honours standard.

Feni College (Noakhali)

Affiliation in Pali upto the B.A. (Pass) standard was sought for in 1929 and it was granted in time. Accordingly, Mr. Lalit Kumar Barua, M. A. (Gold Medalist) was appointed Professor of Pali on the 16th August, 1929 and he carried on his teaching work in Pali single-handed in all the four classes most satisfactorily for over fifteen years.

City College

The college was affiliated upto the B. A. Pass standard in Pali during the

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session 1932-33. Mr. Debabrata Chakrabarti, M. A. (Gold Medalist), formerly Tutor in Pali, Rangoon University College, joined the college as Professor of Pali in July 1932. He was assisted in the teaching of Pali by Mr. Nirmal Chandra Barua, M.A. (Silver Medalist), Senior Teacher of Pali, in the collegiate school. He used to take his classes on every Saturday after school-hours, for the benefit of Pali students. Mr. D. Chakrabarti, who served the Institution as a Professor of Pali for nearly 28 years, died in 1960 and after his death the teaching of Pali was discontinued in the college.

Ripon College (Surendra Nath College)

As Pali gradually gained popularity in Calcutta, the authorities of the Ripon College decided to open Pali classes upto the Degree standard. The College was granted affiliation in Pali upto the B.A. (Pass) standard from the commencement of the session 1936-37. Mr. Jyotish Chandra Ghatak, M. A. (Triple) joined the college as Professor of Pali and he continued his services in that capacity for several years.

Sir Ashutosh College, Kanungopara (Chittagong)

The College received University recognition from June 1939. It had been granted affiliation in Pali upto the Intermediate standard and Mr. Surendranath Barua, M.A., was appointed Professor of Pali. This was the second Private College in East Bengal before Independence which provided facilities to the students for learnign Pali upto the Intermediate course.

Maharaja Manindra Chandra College

It was established as a first grade college in 1941. The college received affiliation in Pali upto the Intermediate standard along with other usual subjects. Mr. Prabhash Chandra Majumdar, M. A., Suttavisārada, joined the college as Professor of Pali and he continued to serve the college in that capacity till the end of the session 1955-56. It was due to the persistent effort of Prof. P. C. Majumdar for several years that the college secured extension of affiliation in Pali upto the B.A. (Pass) standard during the session 1952-53. After Prof. Majumdar had been appointed University Lecturer in Pali, due to the retirement of Mr. Gokuldas De, in August 1955, Mr. Sukumar Sen Gupta, M. A., Suttavisārada, was appointed in his place as Professor of Pali in July 1956. After Prof. Sengupta had joined the University as whole-time Lecturer in Pali, Mr. Kanailal Hazra, M. A. (Gold Medalist), LL.B. served the college as Professor of Pali for a short period before his departure to Ceylon for higher studies and in the long run the study of Pali discontinued in the College after its duration for more than two decades.

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Ramthakur College, Agartala.

This is the only College outside Calcutta which has been maintaining successfully the teaching of Pali upto the B. A. Pass standard since the foundation of the college in 1967. Mr. Manotosh Karmakar, M. A., the recipient of the N. N. Law Gold Medal (1959), was the first Professor of Pali at the initial stage. Gradually the strength of the teaching staff in Pali was enhanced by the temporary appointment of Mr. Priyatosh Barua, M. A. as Lecturer in Pali. Afterwards, Jnanakirti Sraman M. A. (Gold Medalist) joined the College as the second Professor of Pali in 1976. The progress in Pali studies in the college in recent years has been sufficiently gained. The numerical strength of the Pali students, though insignificant in the past, shows a marked tendency to increase. It is gradually swelling up and has almost reached 150 in number, from the negligible number in the past ranging from 20 to 25. The gradual popularity of the subject in the college may be traced to the efforts and patronage extended to the cause of Pali learning by the late Principal, Dr. Rabindra Nath Das, M. A., P. R. S., Ph. D., who started the Pali classes at the very beginning and took the responsibility of the teaching work in Pali in spite of his multifarious duties to be performed as administrative Head of the Institutions.

Pali is also a very popular subject in the Ramthakur H. S. school where Dr. Buddhadatta Bhikkhu, M. A. Ph. D., Tripiṭaka-viśārada, is in chair of Pali studies.

Inclusion of Pali and Buddhism in the Syllabi of Allied Subjects

(i) Indian Vernaculars (Bengali, Hindi, Maithili, Oriya, Gujrati, Assamese, Urdu) or Modern Indian Languages.

When the Syllabuses were drawn up for Indian Vernaculars, Pali found a place in the list of basic languages which included the following—Prakrit, Pali and Persian. The candidates were to select any two of these languages included in Paper VII carrying 100 (50+50) marks for the M. A. Examination which came into effect for the first time in 1920. Subsequently Pali was included along with Prakrit (as MIA course of study) in the first half of Paper II carrying 50 (25+25) marks according to the revised M.A. Syllabuses for Modern Indian Languages which came into effect from the examination of 1941 (C.U. Proceedings of the Council, 1919-1924, C.U. Calendar 1942).

(ii) Comparative Philology :- Pali also formed a most important subject for Post-graduate study in Comparative Philology and it was included in the Syllabus for Indo-Aryan Branch which may be stated below :

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M. A. Course:

Paper IV (Carrying 100 marks)—Historical Grammar of Middle Indo-Aryan (Pali and Prakrits)—(Proceedings of the Council, 1919-1924; 1935)

B. A. Course:

It may be further stated that Pali was also included as an alternative subject in the Honours Syllabus for B. A. Linguistics:

Paper IV—Grammar of one of the following Languages treated comparatively and historically—English, Sanskrit, Pali and Persian (C. U. Proceedings—1935).

(iii) Sanskrit

Pali was included for the first time (along with Buddhist Sanskrit) by M.M. Vidhusekhar Sastri during his Professorship as a part of the course prescribed for Group H (Prakrit) in the revised Syllabus of M. A. Sanskrit, in view of the fact that dissociation of the study of Pali as well as Buddhist Sanskrit from the study of Prakrit should be always considered as inadequate for proper specialization in Prakrit. The revised Syllabus (in relation to Pali and Buddhist Sanskrit), which came into effect from the examination of 1941, may be stated thus:

Group H-Prakrit

Paper VI—Second Half

Pali and Buddhist Sanskrit

50 (25+25) marks

Paper VIII—First Half

Pali Grammar

20 marks

(IV) Ancient Indian History and Culture

The importance of the study of Buddhism which forms an integral part of Indian Culture, was fully appreciated by the University authorities and they included 'History of Buddhism' as one of the subjects in the syllabus of Group III (Religious History, Paper VII) prescribed for the M. A. Examination in Ancient Indian History which came into operation from the commencement of the academic session 1918-1919 (C.U. Proceedings of the Council 1919, ff 173-175)

(v) Philosophy

This important branch of study was also included by the Board of Higher Studies in Philosophy in the M. A. Course for Philosophy. Buddhist Philosophy formed an important part of the Syllabus prescribed for the Compulsory Paper

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III (Outlines of Indian Philosophy) in the M. A. subject entitled 'Mental and Moral Philosophy'. In course of time the scope of the syllabus was further widened so as to include Buddha-Jaina Group among the optional subjects of study relating to special Branch of Indian Philosophy (C.U. Proceedings of the Council, 1919, 1925 and 1935)

Doctorate Degree

It was in 1908 that the degree of Doctor of Philosophy was conferred for the first time by the University upon two distinguished scholars, viz. Mahamahopadhyay Satish Chandra Vidyabhushan (of the Pali and Sanskrit Departments) and Abdullah Suhrawardy, for their respective outstanding works in the field of Ancient Indian Logic and in the field of Mahomedan Jurisprudence. Later on, Bimala Churn Law was the first alumnus of the Department who obtained the highest academic degree of Ph. D. (in Arts) from the Calcutta University in 1924 on his work entitled "Some Kshatriya Tribes of ancient India". In the following year Nalinaksha Datta was awarded the Ph. D. degree by the Calcutta University on his Thesis entitled "The spread of Buddhism and the Buddhist Schools." Then after a long interval of about two decades, Anukul Chandra Banerjee, another bonafide student of the Department, submitted his Thesis entitled "Sarvāstivāda Literature", for which he was awarded this academic honour in 1945. The example set by Dr. Banerjee was followed from year to year thereafter by batches of young scholars who came forward to submit the results of their research on various aspects of Buddhism for the degree of Doctor of Philosophy. It is a matter of congratulation that more than 27 scholars have so far been awarded Ph. D. degrees (in Arts) under the supervision of Prof A.C. Banerjee, Dr. Sukumar Sen Gupta, Prof. D. K. Barua, Dr. Prabodh Narayan Singh, and Dr. Kanai Lal Hazra.

A few distinguished alumni of the Department also proceeded to England, Germany and Ceylon in order to qualify themselves with research degrees of the foreign Universities. Besides the two distinguished Professors of the Department who had been admitted to the highest academic degree (D. Litt.) in the University of London, we may mention the names of Jinananda Bhikshu (B. Jinananda) and Anil Chandra Pal, who were admitted to the Ph. D. degree of the London University for their research works in different spheres, the former in the field of Vinaya Literature and the latter in the field of Archaeology. The D. Phil. degree was also awarded to Biswanath Banerjee by the University of Munich for his Thesis on a Kālacakrayāna Text. Kanai Lal Hazra was the next scholar who was admitted to the Ph. D. degree of

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the University of Ceylon in the year 1968 for his Thesis entitled "Religious Intercourse among the Theravāda countries in South-east Asia."

It should be further noted in this connection that Dr. Bimala Churn Law was awarded the D. Litt degree of Lucknow University in 1942 on his Thesis entitled "India as described in early Texts of Buddhism and Jainism."

Award of P.R.S.

* Prof. Nalinaksha Datta was the first bonafide alumnus of the Department who was awarded the Premchand Roychand Studentship in 1920 for his dissertation on the "Four Buddhist Schools". Within a few years his example was emulated by another Pali scholar, Ramaprasad Chaudhury who stepped into his shoes in this direction and obtained P.R.S. on the basis of his reserches on the subject entitled "Women in Pali literature." Subsequently some of the young teachers also ventured to submit their respective dissertations for P.R.S. Mention should be made of these distinguished teachers, who were awarded the Premchand Roychand Studentship, viz., Suniti Kumar Pathak (Lecturer Visvabharati), Binayendra Nath Chaudhury (Asst. Prof. Sanskrit college), Dipak Kumar Barua (Professor, Department of Pali, C.U.) and Rabindra Nath Das (Principal, Tripura Govt. Sanskrit College).

*Also Mouat Gold Medalist.

Griffith Memorial Prize:

Dr. Bimala Charan Law, an ex-student of the Department, was the first recipient of the Griffith Memorial Prize (in 1931) on his dissertation entitled "The Pali Piṭakas—Chronology and General History", submitted for the above award. Next it was Dr. Asha Das who obtained the prize (in 1969) on her dissertaton entitled "Bauddha Dharma O Rabindranath" written in Bengali. After a few years Dr. Rabindranath Basu also won the Griffith Prize for his researches relating to Buddhist Saṅgha.

Sir Ashutosh Mookerjee, Gold Medal

Dr. Bimala Charan Law is known to have been the only alumnus of the Department uptil now who submitted his Thesis entitled "Heaven and Hell in Buddhist Perspective" for Sir Ashutosh Mookerjee Medal for 1924 and he was awarded the medal in due time.

Eshan Scholar

Mr. Sudhindra Nath Chakrabarty is the only Eshan scholar who appeared with Honours in Pali from the Presidency College at the B.A. Examination 1927 and topped the list of all successful Honours graduates of the year.

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Kamalrani Gold Medal

It is gratifying to note that two bonafide lady students (Sm. Subhra Sengupta and Sm. Manikuntala Halder) were awarded the Kamalrani Gold Medal for having obtained the highest number of marks (in the First class) among all the lady students appearing at the respective M.A. Examinations.

N. N. Law Gold Medal for Pali Studies

Two Medals inscribed with the name of the eminent scholar N. N. Law were awarded to the best successful Pali students appearing at the Matriculation and I. A Examinations. Dr. Rabindra Nath Basu, an alumnus of this Department is the first recipient of this Medal appearing at the Matriculation Examination in 1951 from the Rani Bhabani School.

Nalinaksha Dutt Scholarship

Prof. N. Dutt used to deposit Rs. 800/- every month from his salary for sometime to create an endowment for the annual award of a monthly Scholarship (Rs. 50/-) for a meritorious P. G. student of Pali. Since the award of this Scholarship, the students of this Department have been availing themselves of the opportunity of obtaining this scholarship from year to year.

B. C. Law Gold Medal

The B. C. Law Memorial Medal was awarded by his wife Mrs. K. K. Law to Sm. Gayatri Das Gupta, M. A. in Pali (Class I) in the year 1969 for her efficiency in Pali Literature.

Distinguished Pali Ex-Students of the University

It will not be going out of the way to refer in this connection to some of the notable teachers of the past and the present associated with Universities outside Calcutta and abroad. The names of such distinguished alumni of the Pali Department are as follows:—

Sri Charandas Chatterjee M.A. (formerly Professor and Head of the Dept. of India History, Lucknow University and Ex-Professor, Gorakhpur University); Sri Ramaprasad Chaudhury M. A. P. R. S., (formerly Professor of Pali, Baptist College and Ex-Lecturer, University of Rangoon), Sri Debabrata Chakravarti, M.A., (Ex-Tutor, University College Rangoon), Rev. Anomadarsi Bhikshu, M.A., (Ex. Lecturer, Banaras Hindu University), Dr. Birinchi Kumar Barua (Ex-Secretary, P. G. Council, Gauhati University), Sri Devaprasad Guha. M.A., Vinaya- visārada (Ex-Lecturer, Class I, University of Rangoon and also Ex-Lecturer, Banaras Hindu University); Sri Pramod Ranjan Barua, M.A. (Cal),

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M.A., (Lond), formerly Principal Chittagong Govt. College and Ex-Chairman, Deptt. of Oriental Languages, Chittagong University; Sri Ranadhir Barua, M.A. (Ex-assistant Professor, Chittagong University); Dr. B. Jinananda (Ex-Professor, Dept. of Buddhist Studies, University of Delhi), Dr. Biswanath Banerjee (now Professor of Sanskrit, Pali and Prakrit, Visvabharati University), * Dr. (Miss) Sudhamayi Sen Gupta (at present, Reader, Dept. of Buddhist Studies, Delhi University), Dr. Madhusudan Mallick (now, Reader, Dept. of Sans., Pali and Prakrit, Visvabharati University), Sri Suniti Kumar Pathak, M.A.P.R.S. (now Lecturer, Dept. of Tibetan Studies, Visvabharati University) and Dr. Rabindra Vijay Barua (now, Associate Professor, Dacca University); and also Sri Pulin Bihari Barua, M.A., M.Lib., (Head of the Dept. of Lib. Science, Burdwan University).

* The first Lady student to obtain the M.A. degree in Pali.

Besides the above literati of Universities, mention may be made of some of the ex-students who made their mark in the past in other fields of activities and also a few of other alumni who have now distinguished themselves in various walks of life.

The names of such persons may be stated as follows:—

The Hon'ble Mr. Mukunda Behari Mallick, M.A., Ex-Minister, Govt. of British Bengal; The Hon'ble Mr. Nirmal Chandra Mookerjee, M.A., (Gold-Medalist), LL. B. Ex-Judge, Calcutta High Court; The Hon'ble Mr. Maung Them Maung, who adorned the post of Chief Justice in Burma; Maung Lu Pe Win, M.A. (Gold-Medalist), who became Superintendent (Director) of Archaeology in Burma; Sri Sudhindra Nath Chakravarti, (Eshan Scholar), M.A. (Gold Medalist) who held the post of Asisstant Curator in the Prince of Wales Museum, Bombay; Sri Martanda Pratap Barua, M.A., now Deputy Secretary, Ministry of Health, Bangladesh; Dr. Satadal Kumar Kar, one of the eminent Astrologers and a distinguished scholar in Astrological Science; Sri Saurendranath Mitra, M.A. (Gold Medalist), Proprietor, Readers' Corner (publishing firm) and Managing Partner Bodhi Press, who is now Vice-President of the Publishers' and Book-sellers Association of Bengal and also the Vice-President of West Bengal Master Printers' Association; Dr. Lakshman Chandra Sengupta, a veteran Sanskrit and Pali scholar and Professor Jaminibhushan Astanga Ayurveda College) who has distinguished himself as an eminent Āyurvedic physician in Calcutta; Sri Debabrata Barua, M. A., Retired Deputy Director of Public Instruction, Govt. of West Bengal, Sri Gauranga Sundar Chatterji M. A. LL.B., an eminent Lawyer, practising in Calcutta High Court; Dr. Barindra Nath Barua, Retired Assistant Accountant

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General, West Bengal and Ex-Deputy Director (Finance) Indian Museum, Calcutta; Sri Subhuti Ranjan Barua, M. A., Assistant Collector, Central Excise and Land Customs; and Debapriya Walisingha, Ex-General Secretary, Mahabodhi Society. It is also pertinent to refer here to three more old alumni associated with Pali studies who made some distinct contributions to the widening of our knowledge in respect of ancient Indian language and literature, viz, (1) Mr. Gopaldas Chaudhuri, M. A., B. L. (Zemindar of Sherpur, Mymensingh in British Bengal), a patron of liberal arts and education, who published a few important Buddhist texts translated into Bengali; (2) Dr. P. L. Vaidya, Ex-Director, Mithila Institute of P. G. Studies and Research, Darbhanga, who edited and published a number of Buddhist and Jain texts in Devanagari script; and (3) Dr. Udayi Narain Tiwary, a reputed scholar in the field of Linguistic studies.

Foreign Students and Research Scholars in the Department

The University of Calcutta was considered in the past in the adjacent Buddhist countries as an important centre of Buddhist studies conducted on scientific lines. As a matter of fact, Pali studies in the University attracted a number of young persons (including Buddhist monks) of Burma, Ceylon and Thailand who enrolled themselves from time to time as students in College and University classes in order to pursue their studies with special reference to Pali. Among such students in recent times, mention may be made of a few like. Phra Maha Fuan Bunyotha (Thailand) who obtained his M.A. degree in Pali in 1971; Rev Walpola Piyananda, (Sri Lanka), an M.A. in Pali, 1973, who is now the President of the Dharmavijaya Buddhist Society, California, U.S.A.; and Rev. Walpola Kalyanatissa, a student of the Department, who is a candidate for the ensuing M.A. examination in Pali. We should also mention in this connection that Mr. J. Perera of Sri Lanka was admitted to the Ph. D. degree of this University in 1967 under the supervision of Prof. Anukul Chandra Banerjee Phra Maha Fuan Bunyotha, M.A., also obtained the Ph. D. degree in 1977 under the supervision of Prof. A. C. Banerjee.

It may be further noted that Dr. Rabindra Vijay Barua, M.A. Ph.D., Associate Professor Dacca University, joined the Dept. of Pali as U. G. C (Teacher) Fellow in order to carry on advanced investigations in the field of Buddhist studies. During the tenure of his Fellowship (1977-1980) he also assisted in the teaching work of the Department. Prof. Sunanda Barua M.A. of the Govt. Women's College in Dacca who had carried on her research work under the supervision of Dr. Sukumar Sen Gupta submitted her Thesis in 1982. At present, Dr. Asha Das is supervising the research work of Sri Pranab Kumar Barua. M.A., a

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Research scholar from Bangladesh, who is expected to submit his Thesis for Ph. D., very shortly. Sri Rebata Priya Barua, M.A., another Research scholar (Bangladesh), has been also carrying on his researches for about two years under the guidance of Prof. Dipak Kumar Barua for the Ph. D. Degree of this University.

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Scientific Background of the Buddhist Tantras*

*Benoytosh Bhattacharyya***

Usually, it is the habit with uninformed people to decry a thing because it is not understood. The rule applies with equal force to the science and practice of the Tantras. Many scholars have dubbed the Tantras as magic, blackmagic, necromancy, unscientific and psuedo-scientific, and decried the teaching and findings of the Tantras as being worthless and worthy of nothing but unqualified condemnation on this or that ground. It will, therefore, be a shock to many to learn that the Tantras are based on solid sciencific facts, and that their followers derived and utilized cosmic power which is freely floating around.

The Tāntrics were conversant with the theory of telecommunication like radio and television, and that they could transmit sound and power through space without elaborate appliances. *Dūraśravaṇa* (hearing distant sounds), *Dūradarśana* (seeing distant visions), *Dūracikitsā* (distant healing) and similar powers were listed as *Siddhis* (super-normal powers) as a direct outcome of Tāntric *Sādhana*. In the Tāntric works there is a clear indication that heat and cold could be transmitted through space to the desired object or person, and influence it or him from a distance. The process of *Śānti* (propitiation) could be performed from a distance and thereby bring about the cure of a disease.

In the Tantras cosmic colour plays a most important part. Every deity has individual colour, every direction has a colour; the Dhyāni Buddhas were made up of one colour or another. The Tāntrics were reconversant with the power of cosmic colours and employed them for multifarious purposes. The Tāntrics of the Buddhist faith considered *Śūnya* as the creator of the universe, limitless, omnipotent and omnipresent, and the repository of infinite wisdom, infinite knowledge, infinite sound and infinite light. The Tāntrics intuitively knew that the world of matter in its ultimate state is nothing but rays and radiations, and this knowledge is reflected in their writings and in their many and varied practices of bewildering intricacy.

The Tāntrics formulated that all letters, words and sentences, with or without meaning, are nothing but *Śūnya* in essence, that is to say, they are condensations of cosmic power and therefore, these letters, words and sentences have certain definite vibrations, and these vibrations can be employed for good

* Reprinted from IHQ, Buddhist Seets and Philosophies pp. 203-09.

** A renowned scholar of Buddhism

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as well as evil. The deities are the beings of the invisible world just as we are the beings of the visible world. The deities have their definite vibrations because they are nothing but Śūnya in essence, that is to say, the deities are condensations of Śūnya, the ultimate cosmic force. The Mantras for the deities have the same vibrations as their presiding deities; they are able to attract the deities and make them visible to the mind's eye, and when Sādhana reaches its final point they become visible even to the naked eye. The worshipper and the deity become one by the process of complete identification, and the Sādhaka derives all the powers residing in the deity.

The Tāntrics knew the power of the mind which according to them was Śūnya in essence. The mind has one peculiar power, and with the help of this power the human mind could adjust itself to the different vibrations and become one with them. In modern scientific language the mind has the power to adjust itself to the same wave-length as that of the deity or anything, high or low. Low thoughts lower down the wave-length of the mind while higher thoughts raise its level. Even Śūnya can be conceived and realised if the mind is properly attuned to the highest wave-length of the Śūnya or the Absolute Limitless Cosmic Substratum.

Further, the Tāntrics were acquainted with the fact that certain syllables had the same wave-length as those of the five Skandhas (elements), and that the utterance of the syllables gave rise to the same set of vibrations as those of the five Skandhas (elements). The five Skandhas, it may be remarked, are the counterparts of the five *Tanmātras* or 'subtle substances' as formulated in the Sāṃkhya system of philosophy. Behind the Skandhas are the five cosmic colours which by condensation give rise to the five Dhyāni Buddhas and their numerous offspring. The five Dhyāni Buddhas, their cosmic colours and the five Skandhas or cosmic principles represented by them are given in the Table below for ready reference.

<i>Dhyāni Buddhas</i>	<i>Skandhas</i>	<i>Colours</i>
Vairocana	Rūpa	White
Ratnasambhava	Vedanā	Yellow
Amitābha	Samjñā	Red
Amoghasiddhi	Samkāra	Green
Akṣobhya	Vijñāna	Blue

The Tāntrics recognised no difference between name and form, and believed rightly that the name is not different from form, and that even a syllable can represent the Skandhas, and all the power the Skandhas possess, is contained in the syllable itself. These syllables are known as the Bijamantras

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or Seed-syllables, usually consisting of one syllable with an anusvāra. There were syllables for the ultimate cosmic principles such as Earth, Air, Water and Fire. The seed LAM, for instance, sounds for the Pṛthvī principle, VAM for the AP principle, RAM for the Fire principle and YAM for the Air principle. This indicates that there is no difference between RAM and Fire, and that by constant meditation on the seed RAM the Fire principle can be brought under control, manifestly because the wave-length of the two happen to be the same.

In the same way, by patient research they found out the germ syllables and the Mantras of the deities of the Vajrayāna system. The germ syllables were the deities themselves and the Mantras formed the call-signs for the different deities. In other words, the Tāntrics discovered the supreme truth that Bījamantras are endowed with the same vibrations as those of the deities and by employing the Mantras the corresponding deities can be attracted, visualised and realised. In terms of modern science, the Mantras and the Bījamantras have the same set of vibrations or wave-length as the deities of the invisible world, and that the human mind was capable of changing and turning its vibrations to the wave-length of the deity by constant meditation.

The difference between the Bīja and the Mantra is something like this: The Bīja represents the deity in a subtle form while the Mantra is for the gross form. The syllable TĀM for instance, is the Bīja of the popular Vajrayāna deity, Tārā. This Mantra is required in the beginning of meditation. And the mind should concentrate on its Yellow Rays spreading out to the firmament and illumining the invisible worlds and there discover the form of the deity. The longer Mantra of Tārā is: OM TĀRE TUTTĀRE TURE SVĀHĀ which is to be constantly repeated and meditated upon in order to bring the deity nearer to the worshipper by the process of attraction. According to the Buddhist Tāntrics, different Mantras have different powers although they may relate to the same deity. The different Mantras have to be utilized for different purposes. Every where it was conceded that the Bīja, Mantra and the rest had the same set of vibrations as the deity worshipped, because they recognised no difference between the deity and its various symbols—all having the same measure of vibrations.

The method of propitiation and realisation of the deities or the radiant beings of the invisible world was elaborated in the Sādhana which may be called the WHO'S WHO of these radiant beings. But more interesting and instructive is the story of how the Tāntrics used to transmit power through space to distant objects either for god or for evil. In the Mahākāla Sādhana

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at the end part of the famous Tāntric work, the *Sādhanaṃālā*, this story is related in detail. The details of the process of distant influencing became the starting point of the unique and the most practical system of healing by Tele-Therapy or the Cosmic Ray Therapy which seeks to cure patients from a distance without medicine, personal attendance or examination. The process described in the *Sādhana*, therefore, deserves special attention.

In the *Mahākāla Sādhana*, it is said that in order to influence a person at a distance an effigy of *Kuśa* grass should be made for the person aimed at, and thereon the *Mahākāla Mantra* should be repeated continuously. Then *Vīṣarājikā* seeds and pungent condiments like black pepper, dry ginger and *Pippalī* should be powdered, mixed and prepared into a paste. This paste should be liberally applied to the effigy while repeating the *Mantra* already cited. Then on each and every limb thorns should be pierced. Thereafter, a fire should be made with *Khadira* wood, and on that fire the effigy should be baked while repeating the *Mantra*. When this is done, the person aimed at is suddenly overtaken by high temperature and his consciousness is lost.

When, however, it becomes necessary to counteract the effect of the process just described, the *Sādhana* adds that the effigy should be removed from fire, and milk should be poured on the effigy until fever subsides.

In terms of the present day science, it can be easily understood why *Mantras* have to be repeated in order to bring the effigy in tune with the vibrations of the victim aimed at. *Mantras* are repeated continuously in order to raise the wave-length of the inanimate effigy of *Kuśa* grass to the level of the person to be influenced by adding word vibrations. And unless the wave-lengths of both the effigy and the person are tuned to the same length, the cosmic forces will not recognise the person, just as a Radio set will not give any programme until it is turned to the same wave-length as that of the station radiating the programme. When after continuous murmuring of the *Mantra* the vibrations of the effigy and the person are brought to the same level, the Tantric is able to transmit the fire principle through space by heating and baking his image. As the wave-lengths of the two ends are the same, the heat applied to the effigy is immediately transmitted through space to the person at a distance. No wonder the heat of the fire-principle brings about fever and delirium.

To reverse the effect of the earlier process is to bring normalcy in the victim by sending out cold vibrations by the same wireless method. For this purpose the effigy is taken out from fire. By this, heat is first eliminated, and when milk is poured incessantly on the effigy cold vibrations of milk

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is transmitted through space to the victim. Milk represents the Water (Ap) principle, and moreover, being white in colour, it is doubly cooling. The healing process takes effect almost immediately and in a short time the victim is well.

Taking the cue from the Mahākāla Sādhana, a new system of healing, called Tele-Therapy is developed which seeks to transmit hot and cold forces or the forces of the five elements (Earth, Air, Water, Ākāśa and Fire) through space to patients at a distance, and make them well without medicine and without examination or external applications. It is not possible to prepare effigies for particular persons and raise their wave-length because that is a very cumbrous process now in the present century when photography is so well developed. It may be noticed that the photograph has the same set of vibrations as its owner, and therefore, the wave-lengths of both the photograph and its owner are the same. The cosmic forces recognise this identity of wave-length. On the photographs certain jewel vibrations produced from an electric motor are released for several hours a day, and this has yielded remarkable results in a number of acute and chronic diseases. The experience of the last three years in the line has shown great promise, and it is now possible for us to foresee a time when the work of healing will be done with the help of photographs from an office or a laboratory. Whether we like it or not, we are enveloped in cosmic rays, call them either Mahābhūtas or the plants as it pleases. They are not at a distance, they are right in the midst of our bodies and our sense-organs. This will be shown when a person is examined through a prism by any common inquirer. When the Rays become malefic, illness supervenes, and again when they are altered, that illness disappears. In spite of our researches into the subject of disease and medicine, we have progressed very little and have not been able to find out the true cause of even the principal diseases. Once the cause is known, eradication becomes easy and simple. Let us remember that the diseases are in their ultimate state, nothing but rays and radiations. The so-called *virus* of modern medicine is the Ray Malefic.

The doctrine of the Buddhist Tāntrics that everything in this world has for its substratum the limitless Śūnya, and whenever there is a manifestation of Śūnya, a colour is attached to it. This gives a clue to find out the true colours of all tangible objects through a prism. With the help of a prism true colours of gems have been ascertained, all the VIBGYOR rays have been individualised and their powers have been pretty well fixed. And what is important, all the seven cosmic colours have been produced with the help of gems and an electric motor, and transmitted through space to numerous

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patients over their photographs with gratifying results. The gems are cosmic colour concentrates, they are Śūnya in essence, and their brilliance shows that they are not only rich in cosmic colours but also can readily discharge their rays when under the influence of an electric motor. The Rays travel with the speed of thought, and they are omniscient, omnipresent and omnipotent like their substratum—the Śūnya. The gems release hot and cold vibrations, e.g. the Green rays discharged by Emeralds send out cold vibrations, and the Red rays released by brilliant Rubies transmit hot vibrations; and they know exactly their mission, and unerringly reach their destination and start their healing work. Their working ways are as mysterious as those of the Creator himself.

It is high time, in spite of what the uninitiated or the ignorant may think or write, to divert our close attention to the Tantras, the repositories of higher scientific knowledge. The Tantras should not only be studied and treated with respect they deserve, but also scientific facts should be gleaned from them, and put into practical use through scientific institutions. Still there is much for modern science to learn from the Tantras. When the knowledge of the scientific aspect of the Tantras becomes the general property of mankind, the scientists will come face to face with the real substratum of the universe, the Śūnya or Brahman, as it may be called, and start playing with the Cosmic Rays even as the great creator, endearingly called The Grandfather, does. When that stage is reached, the latest scientific developments are likely to pale into insignificance, because we are as yet ignorant of the cosmic elements, the cosmic rays and the great cosmic powers that are freely floating around. When we come to know what the Tāntrics know, the difference between Magic, Philosophy and Science will disappear.

It is ignorance that makes a person think that he can do sinful acts in secret without a chance of their being detected by any visible or invisible agency. When true knowledge dawns on mankind a person will think several times before doing any improper action, because he is surrounded and enveloped in the ever-vigilant, omniscient, omnipresent and omnipotent cosmic rays which are watching him by day and by night, limb by limb, and examining him thought by thought. True knowledge of a scientific nature may still lead mankind to the high principles of Right Living and Right Thinking, as Graciously formulated by Lord Buddha Two Thousand Five Hundred years ago!

Human Values and Buddhism

*Biswanath Banerjee**

Teachings of Siddhārtha Gautama, the Buddha, forming the basis of Buddhism, have over the centuries undergone various modifications with diverse elements. What we understand by Buddhism today is this modified form absorbing within itself many heterogeneous elements even assimilating some ideas and practices from across the northern border. These incorporated ideas and elements are sometimes quite incompatible with what are known as *Buddhavacana*. Judged in its earlier form, considered as the original one, upholding the teachings of the Master, we cannot possibly mark Buddhism as a *Religion* in the general or popular sense of the expression. If, however, religion is supposed to bring about a regeneration of human nature, if it is to inspire the man to elevate himself above earthly things and to go out from the world of senses to free his soul from the trammels of existence and gross materiality, if it is to help man to break through the outer darkness into the world of light and spirit, if it is to activate him for a *noble quest* to attain a state of perfect inward peace, if it is to seek conservation of eternal values, - Buddhism is certainly a *religion*. Independent of any idea of a godhead the *religion* of the Buddha did not offer any set of doctrines, no dogma can be traced in his words, nor did he insist on any doctrinal orthodoxy, nor were recommended any ritualistic or sacramental principles as are to be expected of a religious teacher.

Buddha's message for the well being of the sentient world impressed upon a large number of the people of Asia who found peace and solace in his words. To them the Teacher was not only universal love personified but was also a symbol of Perfect Wisdom. They sought in him a shelter for their distressed mind and considered his *teachings* as the remedy for all the evils that could confront a worldly man. The *Lalitavistara* addresses the Buddha as the king among physicians to indicate the importance of his teachings in respect of the world of beings:

Cirā ture jīvaloke kleśavyādhi prapīḍite

Vaidyarāt tvam samutpannaḥ sarvavyādhi pramocakaḥ.¹

In this world, long sick and beset with sufferings from the disease of passions, O you, the supreme physician, have appeared to cure all diseases.

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But what are the ailments and afflictions that Sākyamuni as the *Vaidyarat* is expected to remove and with what medicament! We have to remember that Siddhartha Gautama took to the state of homelessness with the urge to find out the root of ills and evils causing *duḥkha* to mankind, and as a seeker of the truth it was his *one* mission to indicate to the afflicted humanity the *Path* which would lead to make an end of the sufferings. He discovered the fourfold *Noble Truth* and pointed out Ignorance as the root of all evils. In this world of suffering and impermanence Sākyamuni wandered about for forty-five years bringing about his message of compassion and loving friendship to all and sundry. It is indeed remarkable that while the Upanisadic seers are found to explain the highest *truth* only to those from their own *gotras* who were considered competent to receive the *Truth*, the Buddha as a real teacher of gods and men comes down to the masses to help them in realizing the ultimate truth and attain release from the bondage even in the present existence! His teachings are no doubt religious in the strict connotation of the term but at the same time they are ethical, philosophical and universal in character. He has advised how impure mental states and passions afflict our minds and create conditions for us to all in the cycle of births and consequential sufferings in the *saṃsāra*, we are always under tension with the multiplicity of our expectations and non-fulfilment of desires. The best and the only way for the easing of our tensions and healing of the resulting diseases is to cast off egoism and purify the mind, a remarkably significant feature of the Buddha's teaching is that he has not favoured a negative avoidance of the evils but has asked for a positive performance of an inward cleansing.

Sabbapāpassa akaraṇaṃ kusalassa upasampadā
Sacittapariyodapanam etaṃ Buddhāna sāsaṇam.²

'The discarding of all evils, the perfecting of one's mind - this is the teaching of the Buddha.' Practice not belief is the foundation of his teachings and having indicated a way of life he has advocated for keeping up human values. It is his advice to the people at large that before we teach others we must set ourselves right.

Attānaṃ eva paṭhamam patirūpe nivesaye
Atha aññaṃ anusāseyya na kilisseyya paṇḍito.³

'Let one first establish himself in what is proper, then let him teach others.' In his summons he has explained to the world a way of life and has advised for keeping up human values. With an extremely practical approach he wanted his disciples not to accept anything out of regard for

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anyone, but to test by logic and life and accept even their teachers' advice only after examining their worth. A noble character built up with a reflective mind is the greatest force in the world. Passion, the root of all evils, cannot find any entry into a reflective mind. He has cautioned that one should not indulge in criticizing unworthy actions of others but should examine one's own acts of commission and omission:

na paresam vilomāni na paresam katākatam
attano va avekkheya katāni akatāni ca.⁴

Intolerance has been branded by the Buddha as the greatest enemy of mankind and of the religion. With a breadth of view rare in that age and perhaps not common in the present days, he does not like to stifle criticism (Radhakrishnan). Once in a gathering his disciples were condemning a brahmin who was accusing the Buddha and his Order then the Teacher advised them to keep their cool and not to get agitated since that attitude would harm them and their religion more than the words of hostility of the critics. He pointed out that under that emotion it would not be possible for them to judge if the charges brought against him or his Order were justified. Could there be more enlightened and significant an attitude on the part of a religious teacher emphasizing the value of tolerance in life and society! As the king of physicians the Teacher has given us the Noble Eightfold Path to fight the ills and banes of life in which humanity is suffering from, following which Path it is possible to reach the state of sublimity and contentment when no wave of intolerance can take possession of the tranquil mind. The Path is a comprehensive moral code comprising physical (sīla), mental (citta) and intellectual (paññā) practices, that is again action-oriented and dynamic, with the Teacher having joined reason and volition with moral life. The Path as explained by the Teacher is not to remain confined to academic disputations or discussions but intended to help a cultivation of benevolent will, moral striving, alertness in body and mind with earnestness completely free from passions and any form of ill will. The type of an integrated personality projected by the Path is of much significance for the well being of our modern society. It is true that the Path primarily concerned the community of Buddhist ascetics but the sociological values underlying the concept of the eightfold Noble Path cannot be lost sight of. His caution to worldly man is that such activities which make one cry or repent afterwards should not be performed:

na taṃ kammaṃ kataṃ sādhu yaṃ katvā anutappati
yassa assumukho rodaṃ vipākam patisevati.⁵

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Side by side with all round disciplined training under the Noble Path the Buddha has given the world an ethical process of four ennobling categories known as the *Brahmavihāras*, which when properly practised and realized may go a long way in easing tensions and hostilities in the world. They are *metta*, *karuṇā*, *muditā* and *upekkhā* remarkable for their moral and altruistic values; they are not *bhāvanās* or types of meditation only but are to be achieved by putting them into action. *Metta* (maitri) *bhāvanā*, the first in the process is an important ethical concept of great social implications. It enjoins to be always solicitous for the well being of all creatures in the Universe, born or unborn, known or unknown, friend or foe, dead or alive. The practising aspirant should always work intently with his heart overflowing with boundless love for all sentient beings, This is ultimately related with the ideal of *ahimsā* which like Jainism pervades, though less rigorously, in its operation, the spirit, mind and philosophy of Buddhism. Proper cultivation of this loving friendship (*metta*) generates an internal harmony, a fraternity which can be of beneficial consequences in this growingly industrialized impersonal modern society. *Karuṇā* or compassion, the second in this ethical discipline, brings forth an ideal of Universal Compassion, even for a condemned convict led to the gallows; it is that emotion which obstructs the generation of happiness in the adept. This asks for the redress of suffering sentient brings an individual possessed with this *bhāvanā* cannot rest content till his feelings are translated into actions. The extent to which the practice of *karuṇā* can reach has been exemplified in the *Kāraṇḍa-vyūha* by the refusal of Avalokiteśvara Bodhisattva to enter into *Nirvāṇa* until the suffering multitude in the universe enjoy the same privilege. Enjoying a feeling of joy (*muditā*) at the happiness of others including enemies is the third in the process engendering an altruistic sentiment in the adept. The fourth form is the *upekkhā bhāvanā*, a feeling of equanimity, that makes the *citta* of the adept totally a balanced one freed from all thoughts of suffering, happiness or sadness etc. Properly cultivated and realized these ideals can be great factors in creating a sense of security and solidarity among men of different interests and cultures. Can hatred, ill-will or intolerance in any form leading to strifes get any role to play or enter into a mind disciplined with the training in *sīla*, *citta* or *paññā* and fortified with the realization of the *Brahmavihāras*!

Buddha's idea of ennobling and purifying the heart through, love and amity, compassion and altruism along with his philosophy of *anicca*, *anatta* and *dukkha* holds out to the world a promise of deliverance from their troubles and miseries. Worldly beings are by nature self-centred and desire (*taṇhā*) is the root-cause of this self-centredness. Having explained this basic fact the

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Teacher has suggested the remedy in the understanding of the Noble Truths and the realization of the Brahmavihāras. He admonishes the world to learn that virtue and wisdom purify each other while the failure to grasp the principle of causation stands at the root of all human ills.

Sabbe sattā bhavantu sukhittā: Let all sentient beings be happy.

End Notes and References

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MahāBuddhavatthu: A Critical Study on a Twentieth Century Pāli Text of India

Dipak Kumar Barua*

Personalia

Born on August 01, 1915 at a village called Nagau in the District of Ferozabad in Uttar Pradesh, Bharatsingh Upadhyaya subsequently has proved himself as a great scholar of Pāli and Buddhist Studies through his monumental work titled *Mahā Buddhavatthu* in Pāli, though his formal higher education is in Hindi language and literature. He completes his middle school education from a school at Medakur near Agra and passes the High School Examination from the Baptist Mission School, Agra. Also he passes the B.A. Examination with Honours in Hindi from Agra College under Agra University, now known as Dr. B. R. Ambedkar University of Agra, having secured the first position in the First Class. Thereafter he successfully completes the M.A. Examination in Hindi being listed in the First Class and obtains the Ph.D. Degree in Arts for his thesis on *Buddhakālīn Bhārat Kā Bhūgol* (Geography of India during the period of Buddha) from the same University.

Dr. Bharatsingh Upadhyaya commences his teaching career as a Lecturer at an Intermediate College at Vrindavan in the District of Mathura. He has also taught Hindi for some years at Jain College, Baraut in the District of Mujaffar Nagar, Uttar Pradesh, and thereafter he shifts (December 1958) to Hindu College under the University of Delhi and continues in that College till his retirement (1980). Finally he settles down at Ghaziabad being engaged in research activities.¹ The Nava Nalanda Mahavihara, Nalanda, in Bihar confers on him the Degree of *Vidyavārdhi* equivalent to D. Litt. (*Honoris Causa*-1960). His date of demise is February 23, 1989.

Publications

The first published book of Bharatsingh Upadhyaya is *Buddha Darśan Tathā Anya Bhāratīya Darśan* (Buddhist Philosophy and other Systems of Indian Philosophy) in two volumes. Allahabad, Hindi Sahitya Sammelan, 1954 and Delhi, Motilal Banarsidass, 1997), which has for the first time been published by Royal Exchange, Calcutta, as also earned for him a cash award of Rs. 1,500/- from Bengal Hindi Mandal of 1944. His other publications in Hindi

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include the *Pāli Sāhitya Kā Itihās* (History of Pāli Literature. Allahabad, Hindi Sahitya Sammelan, 1951, 1989 1992-6th edition in one volume); *Buddhakālīn Bhāratiya Bhūgol* (Geography of India during the period of Buddha. Allahabad, Hindi Sahitya Sammelan, 1961, 1992-3rd. edition); *Dhyāna Sampradāya* (Dhyāna Sect) 1968 having traced the origin and development of the Dhyāna Sect originating from an Indian monk scholar Bodhidharma of the 6th Century A.C. who visits China where he introduces the Buddhist Sect called 'Chen' that is known as 'Zen' in Japan); *Bodhi-Vṛkṣa Ki Chāyā Men* (Under the Shade of the Bodhi-Tree. New Delhi, Sasta Sahitya Mandal, 1992); *Buddha aur Bauddha sāgara* (Buddha and Buddhist Ocean. New Delhi, Sasta Sahitya Mandal, 1992); and *Dhyāna Aur Nāma* (Meditation and Name. New Delhi, Sasta Sahitya Mandal, 1997); which reveal his vast knowledge of and deep love for Buddhistic lore. Bharatsingh Upadhyaya's out of eighteen yet unpublished works the following two written Pāli are *Buddha-nāma-saṃvaṇṇanā* (Enumeration of the names of Buddha), pp. 140 and *Dīpavaṃso* (History of the Island), a Sriankan Chronicle in Pāli transliterated from the Roman text into Devanāgarī Script, pp. 126 and his sixteen other works in Hindi are: *Buddha-nāma-saṃvaṇṇanā*, pp.190; *Sākṣāt-kāra-pāṭha-Gītā* (Personal study of the *Gītā*), pp.103; *Mantra-Sūtra* (Hymn-Discourse), pp. 112; *Amitābha Buddha ki Bhakti* (Devotion of Amitābha Buddha), pp.526; *Buddha-vandanā* (Salutation to Buddha), pp.128; *Tathāgata-Dhyāna Aur Sampresita-Dhyāna*, pp.108; *Paramārtha Puruṣa Buddha* (Buddha the Great Man), pp.41; *Amita Buddha Ki Upaśanā* (Worship to Boundless Buddha); *Bauddha Dharma me Bhakti-yoga kā Vikāś* (Development of the Cult of Devotion in Buddhism), pp.138; *Shinren Ke Bhakti-Gītā*, pp.112; *Bauddha-Prasaṅga* (50 Episodes from the biography of Buddha), pp. 176; *Nembutsu Aur Hamārā Nāma-Śaraṇa*, pp.80, *Dhyāna-Vīthi* (Essays related to the Dhyāna Sect), pp. 248; *Dīpavaṃsa* (Hindi translation of the Pāli Chronicle), pp. 164; and *Therīgāthāyen* (Hindi translation of the Pāli *Therīgāthā*). The number of pages mentioned above is counted from author's handwritten manuscripts.

Mahā Buddhavatthu

But the most outstanding work that may be considered as the *magnum opus* in the Pāli language is the *Mahā Buddhavatthu*², 'Great Book on the life of the Perfectly Enlightened One', which consists of six volumes composed by Bharatsingh Upadhyaya during the second half of the 20th Century in chaste Pali prose occasionally interspersed with verses from Pāli Canonical and Non-Canonical texts. It is indeed a monumental work on the Buddha-biography.

The Volume I of the *Mahā Buddhavatthu* of Bharatsingh Upadhyaya

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(August 01, 1915-February 23, 1989) published in 1991 by Delhi Sanskrit Academy, Delhi, after his demise has been dedicated by the author himself as follows:

*Buddhe Bhagavati yesaṃ pemaṃ gāraṇaṃ
Kāci pasādamattā vā pi atthi,
Sabbesaṃ tesaṃ sādaramidaṃ samappitaṃ.*

—“Those who have love, reverence and faith in Lord Buddha, to all of them (it is) dedicated with regards.”

The Volume I comprises 413 (101+312) pages. In its *Sandeśa*, ‘Message’ dated 30.12.1991, it has been commented in Hindi as : “It is a matter of pleasure that a great book titled *Mahā Buddhavatthu* written on the personality of Lord Buddha in Pāli by the great wise man Dr. Bharatsingh Upadhyaya is being published by Delhi Sanskrit Academy. Along with it an endeavour has been made by the Academy to reach the more inquisitive (readers) through the critical appreciation in Sanskrit of this text”.³ Such an effort of the Academy is indeed praiseworthy.

The *Śubhāśamsa*, ‘Well-Wishing Statement’ dated 02.10.1991 and written in Hindi, informs: “It is a matter of great pleasure that an incomparable book entitled *Mahā Buddhavatthu* composed by Mahapandita Dr. Bharatsingh Upadhyaya in the Pāli language has been undertaken as an auspicious work of publishing by the Delhi Sanskrit Academy. Dr. Upadhyaya is a great scholar of Sanskrit, Pali, English and other languages and is also a sincere learned person of various philosophical systems. He is from his very boyhood dedicated to the ideals of Buddha’s life and philosophy. Dr. Upadhyaya, a favourite son of the Goddess of Learning, has reflected in his every breath the personality and achievements of Tathāgata. Composed on His personality this great book is the noble outcome of his lifelong vow. His whole volition has been photographed by the sparkling presence of Lord Buddha, through the divine influence of which every word of this work has been inspired.”⁴

In the *Prakāśakīyam*, ‘Publisher’s Preface’ written in Sanskrit, it is stated: “I am pleased to present on behalf of the Delhi Sanskrit Academy with all sincerity this biography of the Exalted One with His Gospel the First Volume of the monumental work entitled *Mahā Buddhavatthu* (*Mahā Buddhaḥvastu*) written in Pāli by Late Dr. Bharatsingh Upadhyaya, former Professor of the Hindu College, University of Delhi. This book has become the provisions of the lifelong journey of this revered good wise personality. During his life-time, as it is, knowing well, seen, (and) thought he is saturated with Buddha-ideals. Recently by me has not been seen such a book on the life of Lord

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Buddha. In its reading portion all types of knowledge relating to Buddha have been collected. In the first volume have been included the Chapters on the topics like *Nibbati*, *Pariyesanā* and *Abhisambodhi*.”⁵

The *Prastāvanā*, ‘Prologue’ dated September 25, 1991 and written in Sanskrit notes: “It is indeed a courageous attempt to write the biography of Gautama Buddha. But that has been done with simplicity and exactness by Late Bharatsingh Upadhyaya”.⁶ As already mentioned, this volume consists of the following three *Paricchedes*, ‘Chapters’, viz. I. *Nibbatti*, ‘Birth’; II. *Pariyesanā*, ‘Quest’; and III. *Abhisambodhi*, ‘Perfect Enlightenment’. For the convenience of the Sanskrit readers the life-story of Gautama Buddha as known to the general public, the summary of the discussions of the First Volume along with the Table of Contents, its analytical study, Introduction to the author and description of the rules of corrections have been supplied.⁷

Thus initially have been described Gautama Buddha’s (i) *Śaiṣavam*, ‘Childhood’; *Mahābhiniṣkramaṇam*, ‘Great Renunciation’; *Sambodhiprāptiḥ*, ‘Attainment of Perfect Enlightenment’; *Madhyamo Mārgaḥ*, ‘Middle Path’; *Śaṅgha*, ‘Buddhist Confraternity’; *Karuṇā-Brahmavihāraḥ*, ‘Compassion-Sublime States’; *Sahajā buddhiḥ Vyavahārikatvaṃ Ca Mahāparinirvāṇam*, ‘Great Decease’. Next, is presented the summary of the text titled *Mahā Buddhavatthu* under the following sub-headings: *Bodhisattvasya Nirvṛtiḥ*, *Bodhisattvasya Paryeṣanā*, and *Abhisambodhi*.

In the *Nidānakathā*, ‘Introductory Note’ dated January 05, 1968, Upajjhāyā Bharatasīho (Bharatsingh Upadhyaya) writes in Pāli: *Buddhassa Bhagavato caritaṃ saccārādhakānaṃ nāṇāpekkhānaṃ maggaṃ aññātukāmānaṃ paramatthaṃ abhipatthayamānānaṃ lokanītharaṇesitaṃ pāraṃ pariyesīnaṃ santipadaṃ gavesīnaṃ sabbesaṃeva ajjhatacintīnaṃ janānaṃ niccaṃ navo visayo...*

Appeva nāma idaṃ bhavēyya āyasmanto pāṭhakā ca etaṃ nissāya Buddhārammaṇaṃ pītiṃ gaṇheyyuṃ, dukkhaṃ passeyyuṃ, kiñcāpi virāgasaññaṃ aniccasaññaṃ phuseyyuṃ, maggaṃ cāpi kiñci paṭilabheyyuṃ, antamaso Buddhānussatiyā ānubhāvena lobhadosaṃmohānaṃ tanuttā kusalamūlāni yeva kiñci ropeyyuṃ vā pi, atha lekhako carahi somanassappatto attānaṃ katakiccaṃ saphalamanorathaṃ pi maññēyye “lābhā vata me, sula-ddhalābhā vata me, yena mayā Ariyasāvakena sotāpannena Buddhacaritaṃ nāma vaṇṇitaṃ yam hi atisayena diṭṭhadhamma-sukhavedaniyaṃ kammaṃ, mādisānaṃ sulabhaṃ cāpi ’ti. Attanā hīnaṃ tucchakaṃ rittakaṃ va samānaṃ me jīvitaṃ paṇītaṃ bhaddakaṃ amoghaṃ jātaṃ yasmim mayā Buddhānussati nāma bhāvitā, dhammakāyena so Bhagavā diṭṭho, okāsaṃ ca labhivā vandito

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vandaneyyo, upāsito upāsanīyo, vaṇṇito vaṇṇāraho cāpi. Aññatarasmim purimabhava yo mayā pasādasahagatena cetasā kato ahosi 'aho vatāhaṃ na abhimānena, na viññutāya hetu, na lābhasakkārajigimsanāya, api ca saddhammassa samiddhiyā, sādhujanapāmujjatthāya, sabbalokahitatthaṃ ca vaṇṇeyyaṃ tassa Bhagavato cariyaṃ "sakāya niruttiyā" yeva, yadidaṃ Sammāsambuddhabhāsita bhāsayaṃ Vaggumanuññāya Māgadhiyā niruttiyā yeva 'ti manopaṇidhi, so me ajjhāsayo, cittuppādo ajjasamiddho, nipphanno, matthakaṃ patto, evaṃ ca dāni me hoti imasmim bhava, diṭṭheva dhamme, imasmimñeva attabhāve, Buddhānussatiṃ bhāvetvā, tassa Bhagavato guṇe avajjitvā, paresaṃ ca kittetvā, kataṃ me kiñci kusalaṃ kalyāṇaṃ pī'ti.

The First Chapter of the First Volume of the *Mahā Buddha-Vatthu* commences with a *Mātikā*, 'List of Contents', as follows : *Kapilavatthunagāre Sakyarājā Suddhodana—tassa bhariyā Māyādevī Devadahanagaravāsino Añjanasakkassa dhītā—tassa sīlasampatt...Rāhuluppatti—Khattiyakaññāya Kisāgotamiyā pasāngo—Bodhisatto rājapāsāde itthihi paricāriyamāno pabbajjāya āturo yeva jāto—tassa āṇāya sārathī Chandako (Channo) assaṃ Kanthakaṃ sajjeti Bodhisatto Vayasā ekūṇatimsavasso Āsāhipuṇṇamiyā rattiyaṃ (Somavāre) assaṃ Kathakaṃ abhirūhitvā gehā nikkhami ajjhattaṃ santiṃ gavesanattaṃ' ti. (Mātikā) niṭṭhitā.*

To present an idea of the style of writing in Pali of Bharatsingh Upadhyaya, an author of the twentieth century, below are quoted some lines from the beginning as well as from the end of the *Mahā Buddha-Vatthu*. The text begins as : *Etarahi yattha 'Nepāla' rajje anuhimavantaṃ 'Tilaurokoṭ' nāmakaṃ thānamatthi, tattha purākalē kadāci Kapilavatthu nāma nagaraṃ ahosi. Tattha anuppanne yeva Bhagavati Sammāsambuddhe, Buddhapādā kiñci pubbe, yadidaṃ āsannataraṃ kiṭṭhiyaṃ vaccharā pubbe sattame satake, Suddhodano nāma sākiyānaṃ rājā rajjaṃ kāresi. Sākiyā nāma Khattiyā Suriyavaṃse uppannā uccākulīnā jātisampannā. Te gaṇarājāno tesaṃ ca gaṇa-saṃkhātāṃ janasammatarajjaṃ Himavantapasse thitaṃ khuddappadesaṃ Kosalūdhinaṇca. Sākiyānaṃ pubbapuriso Okkāko nāma vissuto purātano rājā ahosi...Etehi yeva Okkhākaputtehi Himavantapasse ekasmim Mahāsākavanasāṇḍe Kapilavatthunagaraṃ māpitaṃ. Bhūmicālavijjāviduno Kapilassa nāma Brāhmaṇisino vasanokāse māpitattātaṃ nagaraṃ Kapilavatthū 'ti saṅkhaṃ gam. Rañño Suddhanassa pana samaye ativiya iddhaṃ phitaṃ dhanadhaññasampaṇca ahu Kapilavatthumahānagaraṃ Sākiyagaṇassa rājadhānī.*

Atha Suddhanassa rañño Māyā devī Mahāmāyā devī vā nāma aggamahesī ahu piyā manāpā ca...

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Atha Mahāmāyā devī Devadahavāsino Añjanassa nāma Sakkassa dhītā. Devadahaṃ pana Sakyānaṃ (tesaṃ nātisā-lohitānaṃ Okkāsseva ca vamsajānaṃ Koliyānaṃ vā pi) nigamo Kapilavatthuto puratthimadisāyaṃ Rohiṇiyā nadiyā puratthimatīre Sakkarājūnaṃ Devadahassu nāma sayañjātassu maṅgaladassu āsanne t̥hito. Māyadevī ativiya dhammacārinī silacārinī mahilā. Apparāga sū uposathaṃ upavasati, silāni rakkhati, vatāni ca ācarati.

This Volume I ends with following words: *Bodhippattikāle Bhagavā jātiyā pañca-tiṃsavassuddesiko ahū 'ti pāyena sabbā Sogatā paramparāyo vadanti, adhivāsenti vāpi, yato so jātiyā ekūṇatimsavassakāle gahā nikkhami, chabbassāni ca tapaṃ carī'ti. Bodhādhigamā pacchā Bhagavā pañcacattālīsa-vassāni jīvi dhammaṃ ca anusāsī 'ti pi pāyena sunicchitameva atthi, yato 'Atthasālīniyā' nidānakathāyaṃ vuttanayena Bodhippattiyā ca parinibbāna-samayassa ca untare 'pañcacattālīsavassāni hontī 'ti. Etaṃ matam pāyena sabbasmiṃ Sogatassa sāsanassa vame pākāvasena niddittham, tuṇhībhāvena adhivāsitaṃ vāpi, mayam ca etameva sūdaram sagāraṃ sampaṭicchāma—Tatiyo Paricchedo samatto—Paṭhamo bhāgo nītt̥hito.*⁸

This Volume also includes a Word-Index arranged in the Pāli/Sanskrit alphabetical order as well as a Bibliography (*Sandharbha-Granthānām Sūci*, Pāli and Sanskrit, English and Hindi).

The Volume II (Delhi Sanskrit Academy, 1992) which consists of 598 (30+568) pages includes the Publisher's Note in Sanskrit, Brief Summary of the Fourth Chapter in Sanskrit, Table of Contents and the following topics, viz. (i) *Bodhiyā samanantarā sattasattāhāni*, 'seven weeks after the Attainment of Enlightenment'—*Paṭhamam Sattāham* (First Week), *Dutiyaṃ* (Second) *Sattāham*, *Tatiyaṃ* (Third) *Sattāham*, *Catuttham* (Fourth) *Sattāham*, *Pañcamam* (Fifth) *Sattāham*, *Chaṭṭham* (Sixth) *Sattāham*, *Sattamam* (Seventh) *Sattāham*, *Aṭṭhamam* (Eighth) *Sattāham*; (ii) *Dhammacakkapavattanam*, 'Turning of the Wheel of Law'; (iii) *Bodhito tāni tāni Vassāni*, 'Years after the Attainment of Enlightenment'—*Paṭhamam Vassam*, 'First year', *Dutiyaṃ Vassam*, *Tatiyaṃ Vassam*, *Catuttham Vassam*, *Pañcamam Vassam*, *Chaṭṭham Vassam*, *Sattamam Vassam*, *Aṭṭhamam Vassam*, *Navamam* (Ninth) *Vassam*, *Dasamam* (Tenth) *Vassam*, *Ekādasamam* (Eleventh) *Vassam*, *Dvādasamam* (Twelfth) *Vassam*, *Terusamam* (Thirteenth) *Vassam*, *Cuddasamam Pannarasamam ca* (Fourteenth and Fifteenth) *Vassam*, *Soḷasamam* (Sixteenth) *Vassam*, *Sattarasamam* (Seventeenth) *Vassam*, *Aṭṭhārasamam* (Eighteenth) *Vassam*, *Ekūṇavīsatiṃ Vīsatimaṃ ca* (Nineteenth and Twentieth) *Vassam*, *Tato Mahāparinibbānaṃ yāva Pañcavīsati Vassāni*, 'Thereafter Twenty-Five years up to the Great Decease'; (iv) *Buddhassa Cārikā*, 'Buddha's Sojourn'; (v) *Bhagavā Viharati*,

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'The Lord Wanders'—*Magadhesu*, 'Among the Magadhas'; *Aṅgesu*, 'the Aṅgas'; *Sumbhesu*, 'the Sumbhas'; *Videhesu*, 'the Videhas'; *Bhaggesu*, 'the Bhaggas'; *Kāsikosalesu*, 'Kāsikosalas'; *Vaṃsarajje*, 'In the Kingdom of Vaṃsas'; *Cetisu*, 'Among the Cetis'; *Pāñcalesu*, 'the Pāñcālas'; *Sūrasenesu*, 'the Sūrasenas'; *Kururaṭṭhe*, 'In the Kingdom of Kurus'; *Avantīsu*, 'the Avantīs'; *Sakkesu*, 'the Sakkas'; *Kolīyesu*, 'the Kolīyas'; *Mallesu*, 'the Mallas'; *Vajjisu*, 'the Vajjis'; *Kālāmāṇaṃ Gaṇarajje*, 'In the Republic of the Kālāmas'; *Thulusu*, 'In the Thulu'; *Sunāparantesu*, 'In the Sunāparanta'; (vi) *Upasamhāro*, 'Conclusion'; and *Akkharānukkamaṇa ṭhānāṇaṃ Purisāṇaṃ sūcī*, 'Alphabetical Index to the Proper Names'.

In the *Prakāśakīyavaktavyam*, 'Publisher's Note' dated 20.03.1992, it is written that the Volume II records Lord Buddha's Wandering and His Discourses which show the Path of Peace and encourages the searchers.⁹

The 'Brief Summary of the Fourth Chapter' commences with the Sanskrit verse mentioning topics as follows:

Buddhasya paribhramaṇaṃ dharmopadeśaśca
Bodhiprāpter anantaraṃ sapta saptāhāḥ.

—"Wandering, preaching of sermons for seven weeks after the Attainment of Enlightenment".

It is followed by a brief description of the topics mentioned above of the Second Volume. About the language of the work (*granthasya bhāṣā*) the writer of the Sanskrit summary informs that the language of the *Mahā Buddhavatthu* is Pāli prose. Learned author Bharatsingh Upadhyaya is a multi-linguist and has wide knowledge of the subject. He has also remarked that the author has translated the Sanskrit words into Pāli intentionally. Thus he has used the expression like *Kiṭṭhiya Samvacchare*.¹⁰

Regarding the author's style of writing he remarks that the style of the *Mahā Buddhavatthu* also attracts attention. The author initially following the topics proceeds gradually and in the middle of the text itself those topics have been elaborated. Bharatsingh Upadhyaya having examined carefully the chronology of events has recreated the narration so that chronological order of the development of Buddhism may be understood.¹¹

The *Mātikā*, 'Table of Contents', of the Fourth Chapter is found thereafter.

Further, in order to have an idea of the style of writing of Bharatsingh Upadhyaya the following passage may be quoted: *Buddho Bhagavā paṭhamābhisambuddho, yadidaṃ abhisambudḍho hutvā paṭhamameva, Bodhito paṭhamam suttāhaṃ Bodhirukkhamaṇe yeva ekapallankena samādhinā nisīdi.*

The book ends with the description of preaching His Doctrine to His newly converted disciples as follows:- *Tasmā tehi tehi janehi saddhiṃ tassa Bhagavato kathāsallāpesu dhammasseva nāñasseva virāgasseva dhammacariyāya samacariyāya yeva kathaṃ disvā kiñci apakati gataṃ na maññitabbuṃ acchariyaṃ cāpi na kātabbaṃ yato āciṇṇamevetam Bhagavantānaṃ Tathāgatānaṃ atthi yadidaṃ te pamaṣaṃvattanikaṃ dhammi kathaṃ karonti, dhammaṃ ārabba bhāsanti, atthaṃ ārabba bhāsanti, rāgapasamatthāya honti, aññatha vā tuñhi honti, paṭisallīnā vivittavihāramhi ajjhattaṃ pītisukhamayaṃ jhānasamādhimhi hontī'ti. —Catuttho Paricchedo samatto. Duttiyo Bhāgo niṭṭhito.¹²*

The Volume III (Delhi Sanskrit Academy, 1992) in its sole Fifth Chapter titled *Buddhuppādakāle Jambudīpo*, 'Jambudīpa during the appearance of Buddha', written in Pāli by Bharatsingh Upadhyaya consisting of 374 (xxii + 352) pages includes the following Contents: *Prakāśakīya Vaktavyam*, 'Publisher's Note'; *Prastāvanā (Saṃskṛtamāśrīya)*; 'Prologue (in Sanskrit)'; *Pāraṃbho*, 'Beginning'; *Jambudīpasya Bhugolo*, 'Geography of Jambudvāpa', i.e. India'; *Jānapadaṃ Jīvanam*, 'Life in the Provinces'; *Ajjhattika Pariyesanā*, 'Internal Quest'; *Vijjāyo*, 'Different branches of knowledge'; *Vissāso Dittthiyo*, 'Faith-Views'; *Yakkha*, 'Demons'; *Baliyo*, 'Sacrifices'; *Buddhakālikā Brāhmaṇā*, 'Brāhmaṇas of the time of Buddha'; *Nāmato*, 'According to Names' —*Soṇadaṇḍo*, *Kūṭadanto*, *Bhāradvāja Saṃgāravo*, *Aggika Bhāradvājo Sāvattivāsī*, *Dhāvamaṇi Rājagahe*, *Vassakāro Magadhāmahācco*, *Aṅgutarā Pesuvāsī Seol*; *Utarō Pārāsariyo*, *Kāsikosalesu vasamānā Brāhmaṇā*, *Pokkharasādi Ukkatṭhe Kosalesu*, *Subho Todeyyaputto*, *Vāsetṭho*, *Aṅgaṇika Bhāradvājo*, *Jānussoni*, *Todeyyo*, *Caṃkī opasāde Kosalesu*, *Lohio Sālavatike gāme*, *Tarūkkho*, *Assalāyano*, *Esukārī Kosalesu*, *Rabhako*, *Devahito*, *Puccanīkasāto*, *Pingalakoccho Sāvattthiko*, *Mahilā Paṃḍitā*, *Aggika Bhāradvājo Sāvattthiko*, *Bābarī*, *Bhagavā Vedagū Vedāntagū*, *Brāhmaṇu Mithilāsu*, *Pinḍiyānī Vesālīko*, *Ujjāyo*, *Yumalu-Telukā*, *Doṇo*, *Buddhakālikā Paribbājaka*, 'Wandering Ascetics of the time of Buddha', *Paribbājakaṭṭhānāni*, *Sakuludāyī*, *Sarabho*, *Samjāyo*, *Susīmo*, *Sabhiyo*, *Kandarako*, *Paṭṭhapādo*, *Uggāhamāno*, *Cammaṣāṭako*, *Vaccagotto*, *Jambukhādako*, *Sāmaṇḍako*, *Sāmaṇjakāni*, *Dīghanakho*, *Samāno*, *Pitāliputto*, *Pilotiko*, *Prasūro*, *Acela Kassapo*, *Mālūṅkyaputto*, *Māgandīyo*, *Sundarī Paribbājikā*, *Cimcā*, *Sūcimukhī*, *Bhaddā Kāpālāni*, *Saccā*, *Lilā*, *Paṭācārā*, *Sivāvatikā*, *Kuṃḍaliyo*, *Timbārūko*, *Mokiya Sīvako*, *Uttiyo*, *Kokatudo*, *Sutavā*, *Sajjho*, *Subhaddo*, *Aññatitthiyā Satthāro cha Satthāro*, *Puraṇo Kassapo*, *Makkhali Gosālo*, *Tasa Anuyāyino Ājīvaka*, *Nigaṇṭho Nātaputto* (*Nigaṇṭhasamaṇā tassa ṭhānāsi ca*), *Samjāyo Belatṭhiputto*,

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Ajita Kesakambalo, Pakudha Kaccāyano, Aññe Samaṇā tāpasā Jaṭilā imayo munayo; Upasaṃhāro, 'Conclusion'.

The *Prakāśakīya Vaktavyam*, 'Publisher's Note' dated 15.12.1992 states that in this Volume has been discussed in Pāli the socio-geographical condition of India during the time of Buddha. Herein have also elaborately been pointed out various professions adopted by the people, their analytical attitudes, government, divisions of the provinces, and geographical environment.¹³

The *Puṃcuma-Paricchedaraya Saṃkṣepaḥ-Buddha-janmakāle Jambudvīpaḥ*, 'Summary of the Fifth Chapter—India during the period of appearance of Buddha', in Sanskrit supplies briefly the topics discussed in the Fifth Chapter of the the *Mahā Buddhavatthu*, which commences with the 'Table of Contents' in Pali.¹⁴

Beginning the textual portion of the Fifth Chapter the author discusses in general the condition of India during the period of the birth of Buddha. He writes: *Buddho Sākyamuni manussabhūto amussaṃ sahālokadhātuyam 'pañcakasāya-kāle' uppanno*. At the end he notes: *Pañcama Paricchedo samatto. Tatiyo Bhāgo niṭṭhitā*, 'Fifth Chapter is finished. Third Volume is completed'.¹⁵

As already stated, this Volume with one Chapter, i.e. 5th, describes the condition of Jambudvīpa during the period of appearance of Gotama Buddha along with a brief account of the then geography of that region which, according to the *Tipiṭaku*, is wide in the north and like the front portion of a cart in the south. At that time exist sixteen *Mahājanapadas*, 'Kingdoms', which remain full of prosperity and free from diseases. And the people through their own labour have earned happiness due to riches. Trade is the primary source of income, especially sea-trade flourishes at that time and the people could reach up to Bāveru, i.e. Babylon. The Brāhmaṇas maintain the caste-system, while Buddha publicly declares: *kammunā vasalo hoti, kammunā hoti Brāhmaṇo*. All such topics have been discussed in details in the Fifth Chapter of the Volume III.

The Volume IV comprising the Sixth Chapter titled *Buddhassa Sabhāvo Mānasam ca*, 'Buddha's Nature and Mind' (Delhi Sanskrit Academy, 1993) of the *Mahā Buddhavatthu* in 452 (16 + 436) pages includes the following topics: 1. *Tathāgato Gaṃbhīro*, 2. *Asaṃgo tassa Visesaṭṭhā*, 3. *Bhagavā Manusso yeva*, 4. *Tathāgato sabbasattānaṃ hitāya*, 5. *Sakasāvaka sāvikaṃsu Bhagavato sineho*, 6. *Dīnaduggata janesu anukampā*, 7. *Mātugāme Bhagavā anukampako*, 8. *Pasupakkhīrūkkhādisu anukampā*, 9. *Buddhassa aññe mānusakā guṇā*, 10. *Buddhassa sagāravatā*, 11. *Sabbesaṃ sāgatavādī*, 12. *Tassa ālapanānaṃ sovacassatā*, 13. *Kāni ci maṃgala-vacanāni*, 14. *Bhagavā sokaṃ nibbāpeti*,

15. *Gilānake jane upasaṃkhamati upatthahati ca*, 16. *Na tassa sissakammātā*, 17. *Bhagavā atīva dalho*, 18. *Tathāpi Karuṇayamāno*, 19. *Keci Bhikkhū viheṭenti pi*, 20. *Taramānarūpatā na rūccati*, 21. *Pavivekārāmatā jhānārāmatā ca*, 22. *Buddhassa attabhāvo*, 23. *Iriyāpatho*, 24. *Devasikā cariyā*—(1) *Pure bhatta kiccaṃ*, (2) *Pucchā bhatta kiccaṃ*, (3) *Purima yāma kiccaṃ*, (4) *Majjhima yāma kiccaṃ*, (5) *Pacchima yāma kiccaṃ*, 25. *Buddhassa Brahmācariyaṃ*, 26. *Buddho Mahāyogī*, 27. *Ārogaṃ*, and 28. *Bhagavato Desanā Vidhi*.

The *Prakāśakīyam*, 'Publisher's Note', informs in Sanskrit that the Fourth Volume is full of illustrations to reveal the benefit of the avoidance of passion/lust, anger/ill-will, and bewilderment/infatuation often confronted by the ordinary people as taught by Buddha Himself.¹⁶

It is followed by *Samkṣepena Buddhasya Svabhāvo Mānasam ca*, 'Buddha's Nature and Mind in brief' written in Sanskrit presenting a brief summary of the present chapter VI wherein are quoted some statements found in the *Gītā*. It describes the whereabouts of Gautama (Pali Gotama) Buddha with own observation as follows:

*Lokottarāḥ Bhagavataścaryā lokottaram Kuśalamalam,
Gamanam sthitam niṣannam sayitam Lokottaram muneḥ.*

—“The Lord is supra-mundane and moral while wandering, standing, sitting, sleeping,—(He) is the Sage Sublime”.

Buddha has never approved any leniency in the religious life of the *Bhikṣu-saṅgha*. His teaching is always good behaviour with regard to physical, vocal and mental activities. The Blessed One has been controlled in speech. He does not like to speak loudly. So he has preferred *Samādhi*, 'Meditation', to concentrate His mind.¹⁷

The Sanskrit Summery is followed by the *Mātikā*, 'Table of Contents', in Pāli.

This Sixth Chapter begins with an utterance made by Khemā, a Buddhist nun, about the attribute of Buddha as: *Saccamidaṃ vuccati “Tathāgatogambhīro ananuvejjo appameyyo duppariyogāhī, seyyathāpi mahāsamuddo”ti. Ayaṃ paramatthena Tassa Bhagavato attabhāvassa ceva mānasassa ca vaṇṇanā atthi. Sayam Bhagavā Sammā Sambuddho pi attano Tathāgata bhāvaṃ ārabha vadati, “ditthe bāhaṃ dhamme, Bhikkhave, Tathāgataṃ ananuvejjo’ti. Dūrānubodho so na mānusakena ñāṇena ñātabbo. Na devatā pi jānanti kuttha Tathāgatassa mano, cittaṃ, viññāṇaṃ vā nissitaṃ’ti. Ko pana vādo manussānaṃ appaṭibhāṇānaṃ tassa Bhagavato cittaṃ ājānitaṃ pari jānitaṃ. Sabbadhi vimutto sa sabbattha anissito. Na tassa mānasaṃ kvaci laggam’ti. Na manussā Buddhānaṃ Buddhavisayaṃ jānitaṃ arahanti. Tathāpi Tathāgato manussabhūto yeva.*

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Thus with such a statement the author comments that Tathāgato is profound, an incomparable physician, immeasurable, and penetrator of the unfathomable (*Tathāgato gambhīro ananūvejjo appameyyo duppariyogāho*). The author ends the Chapter having profusely quoted from the Pāli Canonical and Non Canonical texts and explains the expression *Sakāya niruttiyā* as the language of Buddha's words and remarks : *Bahujanakantaṃ bahujanamanāpaṃ bhāsaṃ Buddho Bhagavā tassa Bhikkhusāvakā ca tattha-tattha cārikaṃ caranta dhammaṃ desenta cāpi vohariṃsu. Ayaṃ hi tadā majjhimesu janapadesu. Sādhāranato sakale va Jambudipe va, sabbajana sādharmaṇa pouri, nāgarika, sabba bhāsā ahu yaṃ hi bahujanahitaṃ kamento so Bhagavā akicchena akasirena, anayasaṃ patiggaṇhi'ti. Catuttho Bhago nīṭhito. Chaṭṭho Paricchedo samatto.*¹⁸

The Volume V (Delhi Sanskrit Academy, 1994) comprising the Seventh Chapter titled *Parinibbānaṣaṃvacharaṃ Mahāparinibbānaṇca*, 'The whole year of the Great *Parinirvāṇa* and the Decease of (Gautama or Gotama Buddha)', in 105 (xvi + 89) pages narrates the events happened during the year of Buddha's *Mahāparinibbāna*.

In the *Prakāśakīyam*, 'Publisher's Note', it is written that this Volume contains a vivid description of Buddha's last journey and His various activities during this sojourn.¹⁹

While presenting the summary in Sanskrit of the Seventh Chapter (*Saptamaparicchedasya Saṃskṛtamāśrītya kathāsaṃkṣepaḥ. Bhagavato Buddhasya Mahāparinirvāṇam*) which deals with the happenings during the 79th to 80th years of Gautama Buddha and informs of the work of compilation of Buddha's words immediately after His Great Demise.²⁰

Thereafter follows the *Mātikā*, 'Table of Contents', placed just at the beginning of the original text.

Bharatsingh Upadhyaya commences the Seventh Chapter of the *Mahā Buddhavatthu* as : *Bodhito pañcaccattālīsatiṃ (Cātucattālīsatiṃ?) vassaṃ Sāvutthiyaṃ Jetavane Ārāme vasitvā Buddho Bhagavā jātiyā ekūṇāsi tiko tato Rājagahaṃ pakkhami. Anupubbena cārikaṃ so Rājagahaṃ anupāpuni.* The Chapter ends with the following text: *Tassa Bhagavato itihāsikaṃ mānusaṃ attabhāvaṃ ajānituṃ sabbuttamo upāyo, sabbathā saddahātabbo, atthasampanno, hetupaccayanissito, tacchanissito, samādhi saṃvattaniko, nāṇavirāgūpasamasamvattaniko, saṃsāraparimocano, kilesaṇiṃraṇo, sattānaṃ bhāvasaṃsuddhikārako, loke nānā kāyikehi ceva mānasikehi ca ābodhehi phutthānaṃ, rāgadosamohādhi dukkhehi additānaṃ, abhitunnānaṃ, āturabhūtānaṃ janānaṃ vyādhisokasallaharo, paramattharūpo, ajjhatta-*

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*cintīnaṃ visuddhikāmūnaṃ janānaṃ paramo nidhi, imāya sakalāya lokadhātuyā va mahantī siri vibhūti sampatti cāpī'ti—Sattamo Paricchedo samatto. Pañcama Bhāgo niṭṭhito.*²¹

The Volume VI (Delhi Sanskrit Accademy, 1994) in 675 (xiv + 631) pages with its only Eighth Chapter titled *Aṣṭmaparicchedātmakaṣaṣṭhabhāga* consists of the following one hundred and fourteen topics with details about Buddha's disciples, viz. 1. *Bhagavato Sāvakaśaṅgho Suppaṭipanno*, 2. *Yadā Sikkhāpadāni Bhagavatā na pañcattāni api ca Bhikkhusaṅgho sāre ṭhito ahu*, 3. *Yadā Sikkhāpadāni api va Bhikkhusaṅgho suvisuddho sāre ṭhito ahu*, 4. *Yadā Bhikkhū kālena kālaṃ Sikkhāpadāni bhindanti Bhagavā ca punappunaṃ navāni navāni Sikkhāpadāni paññāpeti*, 5. *Acira Parinibbute Bhagavato Sammāsambuddhe Bhikkhūnaṃ cariyā aññathā va jātā*, 6. *Bhagavato Sāvakaśaṅghassa kā saṃkhā*, 7. *Bhagavato Sāvakaśaṅghe kassakā ussannā ahesuṃ, api ca subbajātīnaṃ manussā itthiyo ca tasmim ahesuṃ*, 8. *Bhagavato aneke Bhikkhusāvakā ninnāmakā appaṇṇātā pi*, 9. *Bhagavatā aggavasena ṭhapitvā Bhikkhu, Bhikkhuniyo, upāsakā, upāsikāyo ca*, 10. *Asīti MahāsāvakaTherā*. 11. *Asīti Mahāsāvaka Therā : Yathā Pāliparamparaparāyaṃ ('Paramatthadīpaniyaṃ' nāma Theragāthāṭṭhakathāyaṃ) niddhiṭṭhā*, 12. *Asīti Mahāsāvaka Therā :: Yathā 'Syāma' Dese Sukhodaya pure Meghankarena nāma Mahātherena ṭhapite Buddhapāde' ankitā*. 13. *Aññesu Nidānesu Vaṇṇanāmo*, 14. *Bhikkhu Sāvakā Aggasāvakā Sāriputta Moggallāna*, 15. *Ānando*, 16. *Rāhulo*, 17. *Anuruddha*, 18. *Bhaddiyo Kāṭhagodhāyaputto*, 19. *Tissatthero (bhavato Mātucchāputto)*, 20. *Aññata-Koṇḍañño*, 21. *Mahākassapo*, 22. *Piṇḍola Bhāradvājo*, 23. *Puṇṇo Mantānīputto*, 24. *Puṇṇatthero (Sunāparantāko)*, 25. *Mahākaccāno*, 26. *Soṇo Kuṭikaṇṇo*, 27. *Mahāpanthako Cūlapanthako ca*, 28. *Subhūti*, 29. *Revato Khadiravaniyo*, 30. *Khaṇḍhārevato*, 31. *Soṇo Koḷiviso*, 32. *Sīvalī*, 33. *Vakkalī (Vakkali)*, 34. *Raṭṭhapālo*, 35. *Mahākoṭṭhito*, 36. *Gavampati*, 37. *Nandako*, 38. *Vaṇḍiso*, 39. *Upaseno Vaṇḍantaputto*, 40. *Cundo Samaṇuddeso (Mahācundo)*, 41. *Bāhiyo Darūcīriyo*, 42. *Pukkusāti*, 43. *Mahākappino*, 44. *Tisso*, 45. *Angulimālo*, 46. *Kumārakassapo*, 47. *Urūvelakassapo*, 48. *Kāludāyī*, 49. *Udāyī (Mahā Udāyī, Paṇḍito Udāyī)*, 50. *Upālī*, 51. *Kuṇḍadhāno*, 52. *Dabbo Mallaputto*, 53. *Pilindavaccho*, 54. *Sāgato*, 55. *Sobhito*, 56. *Mogharājā*, 57. *Rādho*, 58. *Sopāko*, 59. *Sunīto*, 60. *Yasojo*, 61. *Sarabhaṅgo*, 62. *Dhammārāmo*, 63. *Bhikkhunī Sāvikāyo*, 64. *Mahāpajāpati Gotamī*, 65. *Khemā*, 66. *Bhaddakaccānā Therī*, 67. *Janapadakalyāṇī Nandā*, 68. *Sundarī Nandā*, 69. *Abhirūpā Nandā*, 70. *Sundarī Therī*, 71. *Uppalavaṇṇā*, 72. *Paramatthadīpaniyaṃ nāma Therīgāthāṭṭhakathāya*, 73. *Paṭacārā*, 74. *Puṇṇikā (Puṇṇa Therī)*, 75. *Dhammadinnā*, 76. *Sukkā*, 77. *Soṇā*,

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amhākaṃ sati uppajjati taṃ atthi tassa Bhagavato sāvakaśaṅghassa suppaṭipannattaṃ, ujuṇṇapaṭipannattaṃ, ñāyapaṭipannattaṃ, sāmīcipaṭipannattañcāti. Yathātathaṃ etadasthyāya yeva so (Saṅgho) bahuso janatāya mānito pūjito pi ahu manussā ca taṃ maññanti āhuneyyo, pāhuneyyo, dakkhiṇeyyo añjali-karaṇīyo anuttaraṃ puñṇakkhettaṃ lokassāti. Abbhutā ahu tassa sāmaggī, lokuttarā tassa silavisuddhi cāpi.

Almost at the end of this great work while describing the attributes of *Khujjuttarā*, Bharatsingh Upadhyaya remarks confidently : *Paṭipatti mūlakaṃ hi Buddhamānasaṃ...Accharīyametaṃ abbhutametaṃ so Bhagavā mānusaajātiyā makuṭasaṅkāso Mahāyogī sabbadhamavasavattī aññadatthudaso Mahābalasampanno Mahāthāmasampanno sattānaṃ hī nānaṃ cītesu tathā vidhaṃ vasavattapanaṃ sampādesiyaṃ hi Khujjuttarā dāsiyo jīvite paṭipattiyaṃ dissatī'ti...Evaṃ te Buddhānaṃ, tasseva Bhagavato pakāsena pakātānaṃ tassa adhigama sampannānaṃ sammā paṭipannānaṃ sāvakā sāvīkānaṃ sīla visuddhi disvā pātiladdhasaddhā pasādasahagatena cetasā Buddhābhīmukhā pañjalikā pīti vācaṃ nicchāresuṃ "Iti pi so Bhagavā Arahaṃ Sammā Sambuddho Vijjācaraṇasampanno Sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ Buddho Bhagavā"ti. —Icchevaṃ Tassa Bhagavato Sāvīkānaṃ upāsīkānaṃ caritalekhā samattā—Aṭṭhamo Paricchedo samatto. Chaṭṭho Bhāgo samatto—Mahā Buddhavatthu niṭṭhitaṃ.²⁴*

In fine, it is evident that in the *Mahā Buddhavatthu* written in Pāli prose with occasional quoted verses in Six Volumes by Bharatsingh Upadhyaya the Chapterwise arrangement is as follows:

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| The Volume I | consisting of three Chapters, viz. Chapter One on 'Birth', Chapter Two on 'Quest', Chapter Three on 'Perfect Enlightenment'. |
| Volume II | with one Chapter, i.e. Chapter Four on 'Seven Weeks, Wandering and Preaching of Sermons (by Buddha)'. |
| Volume III | with its sole Chapter Five on 'Jambudīpa (roughly India) During the Appearance of Buddha'. |
| Volume IV | also with one Chapter Six on 'Nature and Mind of Buddha. |
| Volume V | with the Chapter Seven on 'The Whole Year of the <i>Parinibbāna</i> and the Great Decease (of Gotama Buddha). |
| Volume VI | with the Chapter Eight on 'Lord Buddha's Disciples (Men and Women)'. |

Thus the Pāli *Mahā Buddhavatthu* in its six Volumes consists of Eight Chapters in all.

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Bharatsingh Upadhyaya's *Mahā Buddhavatthu* is an example of a daring attempt to depict the life and activities of Gotama (Skt. Gautama) Buddha in Pali. It is indeed a *Buddha-Caritaṃ* in Pāli like the *Buddha-Caritaṃ* of the celebrated poet Aśvaghōṣa of the 1st century A.C. Some works in Pāli during the 19th and 20th centuries in India, Sri Lanka, Myanmar, Thailand and the like have been composed. But the *Mahā Buddhavatthu* is a distinct one and surpasses all the Pāli works of the Post Second World War Period. The language of this work is simple and intelligible, although in some instances it appears to be artificial. The author has 'Paliased' (?) the Sanskrit verses (*Samskṛta-padānāṃ Pālikaraṇaṃ*) with much ease and comfort. In the text Sanskrit words have been quoted within the inverted commas. Such a style has been utilised for the first time in the Pāli language. This mixture of Sanskrit and Pāli words in a Pāli work is indeed unique.

Besides, the *Mahā Buddhavatthu* testifies Bharasingh Upadhyaya's versatile knowledge in Buddhistic lore. It also shows how the author has much been influenced by Buddha's human qualities (*Buddhasya mānavīye rūpe asmākaṃ Kaviḥ, mugdha iva pratiyate*).

Further, the text reveals the author's vast geographical knowledge (*Granthakārasya bhogalikaṃ vivaraṇaṃ atīva suṣṭhu susaṅkhatam ca asti*).

An important feature, as already mentioned, of this *Buddha-biography* is that while composing the *Mahā Buddhavatthu* the author Bharat Singh Upadhyaya has profusely drawn his materials from the Buddhist texts—both in Pāli and in Buddhist Sanskrit—like the *Mahāvagga*, *Mahāparinibbāna-Sutta* of the *Dighā-Nikāya*, *Dhammapada*, *Jātaka*, *Udāna*, *Niddesa*—both *Mahā* and *Culla*, *Samantapāsādikā*, *Sumaṅgalavilāsinī*, *Itivuttaka-Aṭṭhakathā*, *Mahāvamsa*, *Sāsanavamsa*, *Lalitavistara*, *Mahāvastu*, *Divyāvadāna*, *Saddharma-puṇḍarīka*, *Mālālāṅkāravatthu* and the like. Not only the author has utilised those primary sources, but also he has often quoted passages and verses from these texts.

Also the *Mahā Buddhavatthu* in its Six Volumes is full of detailed footnotes which mention not only some authoritative Buddhist texts but also elaborately explains in Pāli the topics discussed in the body of the text. Thus it follows the modern research methodology. This has become possible because of the fact that the author although writes his book in Pāli, he is quite aware of the modern methods of presenting the Buddha-biography with proper and reliable evidences.

But the most striking characteristic of the *Mahā Buddhavatthu* is that it reveals unquestionable *bhakti*. 'devotion', to Buddha of the author whose

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life is, in fact, saturated like a true Vaiṣṇava follower with the *Buddha-bhakti*. Consequently the present work has become more devotional than critical. This work would “make it amply clear that his contribution to Pāli language and literature is perhaps second to that of no other scholar of the present day India. His depth of knowledge was of the highest order and hence he would remain a guiding star on the sky of the Pali studies for centuries to come”.²⁵

End Notes and References

1. Upadhyay, Bharatsingh. *Mahā Buddhavatthu* (Delhi Sanskrit Academy, 1991), Vol. I, pp. lxxxiv—lxxxv (Singh, Sanghasena. *Prastāvanā :- Pañcamahā Parivartaḥ :- Granthakāra-Paricayaḥ*):
Upādhyāyaḥ – Siṃhāḥ Bharato viduṣāṃ varaḥ,
Mahājñānī mahādhyānī mahāmānī mahāmatīḥ. 1.
Āgurā-maṇḍale jāto grāme Nāgau-nāmake,
Pañcadaśottare varṣe sa viṃśatitame śate. 2.
...
Kṛtavidya Upādhyāyo nagare Āgurā ye,
Medhāvī chatrarūpeṇa mahāvidyālaye svake. 5.
...
Uttīrya ca punastatra parikṣāṃ snātakottarim,
Vidyāvāridhi (Ph.D.) mathaiva cāgurāpure. 7.
...
Bahubhiḥ śodha-sāhitya-saṃsthābhiḥśca Puraskṛtaḥ,
Sammānitaśca Siṃhāḥ Bharataḥ sa mahāmati. 11.
...
Hindīśāhityasammelanena celāhabādake,
Bihārasthitanālandāmahāvihārake nave. 14
...
Vidyāvāridhināmānamupādhiṃ mā nadaṃ punaḥ,
Labdhavān sa Upādhyāyo vidyāvān viduṣāṃ varaḥ. 15
...
Nivasat Gaziabāde sa vidyāvyasane rataḥ,
Śantiḥ śarīrapātena prāpta tena manīṣiṇā. 17
...
Śatake śobhane varṣe ekūṇanavatyūtare,
Dvāviṃśe divase māse pharvarītyubhidhānīke. 18.
2. *Granthasya śīrṣuke trayāḥ śabdāḥ prayuktāḥ : — mahā = mahat. Buddhaḥ,*
Vattuḥ—Sanskṛte Vastu ca, Maheti śabdasya arthaḥ atispaṣṭa. Ākārasya
bṛhattvavād viśālatvādeva nāyaṃ granthaḥ mahān, api tu viśayavivecana-
tvādapi, yatra Bhagavato Buddhasya caritaṃ savistaraṃ varṇitam. Buddha-
śabdasya Pāli-bhāṣāyām bahuṣu arthesu prayuktaḥ. Teṣu ekoarthaḥ kathā-
viśaye vivaraṇa-viśaye vā prāpyate.

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3. Upadhyaya, Bharatsingh. *Mahā Buddhavatthu* (Delhi Sanskrit Academy, 1991), Vol. I. *Samdeśa* (Singh, Markandeya, H. E. Leutenant Governor of Delhi). *Prasannatā kā viṣaya hai ki Delhi Sanskrit Akādemī dvārā Mahāpaṇḍita Dr. Bharatsingh Upādhyāya dvārā Bhagavān Buddha ke vyaktitva par Pālibhāṣā me likhita 'Mahābuddhavatthu' nāmak mahān grantha kā prakāśan kiya jā rahā hai. Sāth hi Akādemī dvārā is grantha ko Sanskrit bhāṣā me samālocanādi se samvalita karke adhikādhik jijnāsuon tak pahucāne kā prayās kriyā gayā hai.*
4. *ibid.*, *Śubhāśaṃsa*. Sharma, Sevaram. Chairman of The Working Committee of Delhi Sanskrit Academy.
Yah atyanta prasannatā kā viṣay hai ki Delhi Sanskrit Akādemī Muhāpaṇḍita Dr. Bharat Singh Upādhyāya dvārā Pāli bhāṣāme likhita 'Mahā-Buddhavatthu' nāmak apratim grantha ko prakāśita karne kā śubha kārya kar rahī hai. Dr. Upādhyāya Sanskrit, Pāli, Hindī, Aṅgrejī ādi unek bhāṣāon ke prakāṇḍa paṇḍit the aur sāth hi dārsanik siddhānton ke marmajña viddhān the. Ve ājunma Bhagavān Buddha ke jīvan evaṃ darśan ke samarpita adhyetā rahe. Vāgdevī ke varada putra Dr. Upādhyāya ke pratyek svās me Bhagavān Tathāgata ke vyaktitva evaṃ kṛtita kā pratibimba sannihita thā. Unke vyaktitva par likhā rāyā yah mahān grantha Dr. Upādhyāya kī ājīvan tapasyā kā pavitra phal hai. Unkī samasta cetanā Bhagavān Buddha kī tejomay upasthiti se pratibhāsita thī jiskī divyānubhūti se is grantha kā pratyek akṣar anuprāṇita hai.
5. *ibid.*, *Prakāśakīyam* (Semawal, Srikrishna. Secretary, Delhi Sanskrit Academy).
Ayi gīvārṇavāṇīsamārādhanaājīvanāstatra Bhagavatām karakamayoh Dillī Saṃskṛta-Akādamīpakṣataḥ Dillī Viśvavidyālayīya-Hindūmahāvīdyālasya pūrvaprādhyāpakaiḥ mahāpaṇḍitapravaraiḥ sva. Dā. Bharatsingha Upādhyāyah Pālibhāṣāyām vilikhitasya Mahā-Buddhavatthu (Mahā-Buddha-vastu) nāmno mahāgranthasya paṇḍitavaryasyopādhyāyamahābhāṣasya samastajīvanasyāyām granthah pātheyarūpaḥ. Tai jivane yudanubhūtam, parijñātam, vilokitam, vicintitam, kṛtūṇa tatsarva Buddhamaṃyūṃ vicāryārtra samāyojitam. Bhagavato Buddhasya viṣaye nāstyētādṛṣṭoaparograntho daridrīyate sāmpratam mama drīṣṭayā jagati. Paṭsu bhāgesu vibhaktoayaṃ grantho Buddhātmikāḥ sarvāḥ vidhāḥ samāyojayati. Tatra nīrttiparyeṣāṇābhīsambodhināmakāḥ paricchedaīssuśobhitāḥ prathamā bhāgastatratyān sarvān viṣayān samyak rūpeṇa prakāṣikaroti.
6. *ibid.*, Vol. I, p.i. *Prastāvanā :-Gautamabuddhasya jīvan-vṛttānta-lekhanam atīva sāhasapūrṇam kāryam. Tattu atyanta sārālyena souvidhyena ca kṛtam Svargīyena Upādhyāyāhayena Bharatasimheneti me matam.*
7. *ibid.*, vol. I, p. ii. *Prastāvanā :- Asyām Prastāvanāyām Saṃskṛtapāṭhakānām rūciṃ tadviṣayagatām buddhiṃ ca uddīṣya Gautama Buddhasya lokapracalitā kathā, Mahā-Buddhavatthugranthasya prathamabhāṣasya sārāṃśaḥ*

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(Sūtrarūpena, Mātrkā-Mātikā-rūpena), tatsamīkṣā, lekhaka-paricayaḥ, saṃśo-
dhana-vidhi-vivaraṇam ca likhitāni.

8. *ibid.*, Vol I, pp. 4-8 and 289-292.
9. Upadhyaya, Bharatsingh, *Mahā Buddhavatthu*, Vol II, p.xi (Delhi Sanskrit Academy, 1992. Sriemavala, Srikrishna. *Prakāśakīyavaktavyam*)—*Idānīm bhavatām pāṇipadnesu mahāgranthasya Dvitiya Bhāgo'yaṃ Bhagavato Buddhasya paribhramaṇam dharmopadeśam ca prakāṣayati, yaj jijñāsūnām hr̥daye śāntimārgasya prerāṇam pradāsyatīti me...*
10. *ibid.*, Vol. II, pp. xx-xxi Mishra, Madhusudan. *Caturthaparicchedasya kathasanksepah—Mahā-Buddhavatthuḥ Pālibhāṣāmāśrītya nibuddho asti. Granthakārāḥ Paṇḍita-Bharata Siṃhopādhyāyo buhubhāṣavid bahuśrutaśca vidvāniti nātra saṃśītirasmākam...Bharata-Siṃhopādhyāyena tu na kevalam Saṃskṛtaśabdānāmapitu bhāṣāntara śabdānāmapī Pālikaraṇam kṛtam, tadapi sveccayā prāyena. Ataeva tena prayujyate 'Kīṭhiya saṃvacchare' ityādi. Saṃskṛtaśabdānāmapī Pālikaraṇam kvacitkvacidutkhāti vai pratibhāti. Bhavatu. Bhinnarūcirhi lokāḥ. Bhāṣamadhikṛtya etāvadeva vaktavyam.*
11. *ibid.*, Vol. II, p.xxi (*Mahā-Buddhavatthu* granthasya rītirapi dhyānamākāṣati. Prathamam tu kathāsūtram śanaiḥ śanaḥ pravartate, param tatpuṣṭirapi granthāntaramudāhṛtya kṛyate...Viduṣā Bharata-Siṃhopādhyāyena kālasthā-nāvalokanapurāṣaram ghaṭanānām pourvāparya samyag vicārya susaṃ-baddham kathāsūtram vinirmītam. Idānīm kaścidalpaśruto api Bauddha-dharmasya kramabaddham vṛttāntam jñātum Bauddham vā śaknoti.
12. *ibid.*, Vol. II, pp. 1 and 563.
13. *ibid.*, Vol. III, p. xi (Semavala, Srikrishna. *Prakāśakīya Vaktavyam*)—*Bhāge 'asmin Buddhakālīn - Bhāratasya-sāmājīkavyavasthayāḥ bhogolikavasthā-rūpasya ca viśadam, varṇanam vartate, tadā tatrāyānām manuṣyānām kīḍṣam jīvanam, kīḍṣivīcārāśailī, kīḍṣāṣṭrājavyavasthā, kīḍṣī janapadavyavasthā, kīḍṣī bhogolikaparivesascetyadivīsayanam vīstṛtam vivecanamativā sūkṣa-madr̥ṣṭayā saratnyena ca varṇitamasti.*
14. *ibid.*, Vol. III, pp. xiii-xviii (Mishra, Madhusudan. *Pañcamaparicchedaraya Saṃkṣepah*)
15. *ibid.*, vol. III, pp. 1 and 352.
16. *ibid.*, Vol. IV, p. ix (Semavala, Srikrishna. *Prakāśakīyam*)—*Bhāgeasmim Bauddha cintanasya gabhīram vivecanam kṛtamupādhyāyamahābhāgena. Manuṣyabhū-tānāmamadr̥ṣṭam sādharāṇajanānām Bhagavato Buddhasya cāntaram spaṣṭam parilakṣyateatra, yathā vāyam sāṃsārikāḥ durjanānprati krodham bhajāmāḥ param Bhagavān Buddhasāt durjanānapi snehamayena cakṣuṣā' paśyat prerayati samājameṭadr̥ṣam vyavahāram kartam. Kiṃ bahunaitadr̥ṣaḥ bahubhirūdāharāṇiḥ paripūrṇo'yaṃ bhāgaḥ, rāgaḍveṣā-divividhaiḥ rogairākṛāntam viśvam pārayitum Bhagavato Buddhasya siddhāntāḥ sakṣāmāḥ, teṣāṃ paripālanam lokakalyāṇāya bhavitum śakyate.*

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17. *ibid.*, Vol. IV, pp. xiii-xvi (Mishra, Madhusudan. *Samkṣepena Buddhasya Svabhāvo Mānasam ca*)—*Satyapi mahati Bhikṣusaṅghe teṣāṃ dharmācarane sa saithilya nānumumoda, kintu śārīramādyam khalu dharmasāadhanamtiijūtan sa nīyama-bhaṅgamapi unujajjhe...kāyikaṃ vācikaṃ mānasikaṃ ca samācāraṇam saṃyutaṃ bhavedīti Buddhasya deśanāsīti...Bhagavān alpabhāṣī babbhūva. Uccairbhāṣaṇam tasya na rocate sma. Samādhau tadantarāya iti...soamanyat. Ataeva sa dhyānam sudā praśamsati sma...Yadgūṭyāṃ sthituprajñasya kā bhāṣetyādi praśnasya uttaram Bhagavā Kṛṣṇena dīyate tat sarva Bhagavati Buddhe ghaṭate...Mānuṣabhāvād Bhagavato Buddhasyāpi śārīrika vedanā bahudhā babbhūvuh kintu na tā ārogya paripanthina āsat. Alpahāra ekabhuktatā ca tasya ārogyasya heturīti prāyaśastetoktam. Bhikṣubhyoapi tena ārogyasya heturīti prāyaśastetoktam. Bhikṣubhyoapi tena tathaivopadiṣṭam....*
18. *ibid.*, Vol IV, pp. 1 and 436.
19. *ibid.*, Vol. V., p. ix (Semavala, Srikrishna. *Prakāśakāyaṃ*)—*Bhāgeasmin Bhagavato Buddhasya vividhānāṃ yātrānāṃ parinirvāṇasya tatsambandhi vṛtānta ca vivecanam vartate.*
20. *ibid.*, Vol. V., pp. xi-xiv (Mishra, Madhusudan. *Saptama-Paricchedasya Samkṛtamāśritya kathāsamkṣepa*)—*Ekonāśīti varṣadeśīyo Bhagavān Buddho Bodhiprāpteścātvarīṣaṃ varṣam Śrāvastyaṃ vyatītya Rājagṛham prāptaḥ. Tadā mṛtasya Magadharāja Bimbisārasya sapta varṣāṇi gatānyāsun...anantaram Mahākāśyapapramukhā Ānandena suhitāḥ pañcaśatāni Bhikkhavo Rājagṛhe Vebhārūparvatasya uttarapārśvāṃ Saptapurniguhāyāṃ Bhagavato vacunāni saṃgrahītumārere bhare. Saṃgrahakārya saptabhirmāsaiḥ sumāpti gatam. Tudeva Tripiṭakanāmnā samprati jñāyate.*
21. *ibid.*, Vol. V., pp. 1 and 89.
22. *ibid.*, Vol VI, p. ix (Semavala, Srikrishna. *Sampādakāyaṃ*)—*Asmin Bhāge Paṇḍitavareṇa Bhagavatū Buddhena Bhikṣusaṅghasya viṣaye yā dhāraṇā prakatīkṛtā tasya varṇanam vihitam. Tathā ca Bhagavato Buddhasya prasiddhānāṃ śiṣyāṇāṃ varṇanam kṛtam. Anena prakārena Saṣṭhāgatmkoayam granthah pūrṇatameti.*
23. *ibid.*, Vol. VI, p.xi (Sharma, Madhusudan. *Aṣṭamaparicchedātmaṣaṣṭhabhāgasya Vastusamkṣepa*)—*Buddhaśiṣyāḥ. Bhagavato Buddhasya Bhikṣusaṅgha-saṃghataneavasthātrayam vidyate. Tasya Bodhiprāpteranantaram dvādaśa varṣāṇi yāvad Bhikṣusaṅghaḥ sadācārasīlaḥ paramaviśuddhaścūṣit. Tataḥ param Bhagavato Mahāparinirvāṇam yāvatskhalanaśīlā Bhuikṣavo Bhagavatū vīgarhitā mārgam ca darśitāḥ. Mahāparinirvāṇam prāptavati Bhagavati Bhikṣusaṅghe vikāraḥ saṃgataḥ, sarvamanayathā saṃjātum. Ataeva Bhagavatū pūrvamevoktam Bhikṣusaṅgho na cirāya sthāsyatīti).*
24. *ibid.*, Vol. VI, pp. 1 and 630-631.
25. Singh, Sanghasen. *Bharat Singh Upādhyāya and his contribution to Pāli and Buddhist Studies.* (An unpublished paper).

Complexion, grace and lineation of the Buddha's foot print

*Asha Das**

A lustrous baby was born in the lap of the first wife of king Suddhodana, the ruler of the border land of the Earth. The seers prophesised two possible routes of the life-story of the child. (1) If he takes to worldly life, he became a Rājachakraborty or the Emperor of emperors. (2) If he renounces the world and takes Pabbajjā, he becomes an Arhat or Buddha, the Truly wise. Later time while at Anāthapiṇḍika's monastery in the Jetavana, Buddha delineated those good omens to the Bhikkhus. Those omens are sublime in the greatness of beauty and truth. In the Lakkhaṇa Suttanta and the Mahāpadāna Suttanta of the Dīghanikāya, there is a portrait of a prince of man made of atoms, culled from whatever is beautiful and fragrant, colourful and pleasant to touch under the sun.

The full-length figure of Buddha became wonderful in beauty and grace with the 32 Mahāpurusa Lakkhana and 64 to 108 accessory sign in the later years. The foot-print of Buddha is the fancy lotus of human longing. The offering of love, devotion and attachment at this fancy lotus begins with the hour of the Mahāparinibbāna. The Lord has vanished for ever into an effulgent world of eternal peace. The hallowed body of the Lord is planted on the funeral pyre for the purpose of being burnt. But the fire cannot be lit. In the mean time Mahākassapa turns up accompanied with five hundred disciples. He prays with folded hands for three times and then places his head at the feet of the Lord and worships. He wished that the Lord's feet be planted on his head. The golden feet of the All powerful Buddha appears like a full moon that gets rid of the cloud. Bhikkhu Kassapa and assembled crowd hold them on their heads. Just as the sun or the moon vanished after appearance for a while so do the feet of the Lord. These feet were golden in hue. There were wheels with Thousand spoke. In the fourth Nīpāta of the Aṅguttara Nikāya we get a description of the feet of Buddha. Once the Lord was walking along a road that passes between the city of Ukkatṭha and Setabba. Later Droṇa the Brahmin also went the way and he found the foot-prints of the Buddha. He also noticed the various marks in the foot-print and knew it for certain that it was not of a mortal. Māgandhiya and his wife also noticed the foot-prints of the Lord. Magandhiya knew that it was the foot-print of one who is free from desire.

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The Dīgha Nikāya Aṭṭhakathā mentions 39 beneficial marks in the feet of the Lord in addition to the wheel. The poem Samantakūṭa Vaṇṇanā by Vedeha Sthavira, composed at the end of the Thirteenth century or at the beginning of the Forteenth century dwells on how the formless finds its form in the hallowed feet of the Lord laden properly with marks that speak of divinity. The poem dwells on hundred distinguishing mark of Lord Buddha's feet. Buddharakkhita of Ceylon in his Jinālaṃkāra ṭikā composed during 426 A.D. speaks of eighty accessory marks of Buddha's beautiful and sacred feet. Buddharakkhita's power of description is superb and it has some likelihood with the style of the Anāgatavaṃsa Aṭṭhakathā. The latter was written by Upatissa of Ceylon during the Tenth Century perhaps. Both Upatissa and Buddharakkhita speak of 108 distinguishing marks that adorn the feet of the Lord Buddha. Buddhapriya the poet of Pajjamadhu opens with the nails of the feet of the Lord Buddha and he points out at least 110 distinguishing marks of Buddha's divine feet. Both the books Dharmasaṃgraha and Mahāvvyutpatti mention 32 marks and 80 accessory marks of Mahāpuruṣa. But the marks cited by one might not agree with the other always.

There is a popular stanza in Pali in Sri Lanka :

Yannammadāya nadiyā puline ca tīre
Yaṃ saccavaddhagirike sumanācalagge
Yaṃ tatha Yonakapure mūnino ca pādaṃ
Taṃ pādalāñcanam ahaṃ siraṣā namāmī.

I worship with bent head

The foot-prints

That are in the sandy banks of Narmadā.

That are in the Saccavandha hills

That are at the peak of the

mountain Sumana

and that are presented in the

City of Yonaka.

In the context of these foot-prints we could determine the wide wanderings of the Lord in the world. Buddha's foot-prints have been found in India, Sri Lanka, Burma, Siam, Tibet, Mongolia, China and Japan. The most noteworthy of the foot prints that Fa-Hien and Hiuan Tsang saw was at Pataliputra. On his way to Kusinārā for Mahāparinibbāna Lord Buddha stood here and gazed at the hills of Magadha with grace, for the last time. There is an inscription laid down on the foot-prints maintained at Nāgārjunikoṇḍā. Spence Hardy

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observes that the Lord projected his foot-print in the Narmada Valley. Thereafter the Lord planted his feet on Saccavandha. Then he visited the island of Sri Lanka. The land of Sri Lanka still bears the foot-prints of the Buddha at two places, one on the banks of the tranquil river Kalyani and another on the peak of Samantakūṭa. Fa-Hien saw the latter in the 5th century A.D. He saw the hallowed foot print of the Lord at Anurādhapura also. Besides, the foot-prints are found at Yakushiji, Burma, Sukhodaya, Ankor Bhat etc.

The common features of the foot-prints of the Lord extant in different parts of the world are

- (1) Their length varies from 2" to 5½"
- (2) The sole of the foot is flat and has 108 auspicious signs.
- (3) The fingers are uniformly long.
- (4) The wheel or chakra adorns them.

In the foot-print at Bhārḥūt and Sāñchi, the wheel is right at centre of the sole of the feet. In the foot-print found at Amarāvātī there are Tri-ratna and Swastika just above the wheel which is at the centre of the sole of the foot. The foot-print found at Bodhgaya, Amarāvātī, Bhārḥūt and Sāñchi have left a princeless stump on the annals of Buddhism. In Bhārḥūt Buddha figure is present there only through in footprint. Of course, the foot prints are symbolic of Buddha's presence. The foot prints unite truth, beauty and goodness in them. There should be elaborate research.

The Rise of Mahāyānism in Sri Lanka

*Kanai Lal Hazra**

In the religious history of South-East Asia, Sri Lanka has occupied a very unique place as a prominent Theravāda country. Here Theravāda Buddhism has developed, prospered and progressed to a great extent under the patronage of the Sri Lankan rulers. It may be remarked here that Mahāyānism has also flourished in Sri Lanka. From the chronicles of Sri Lanka we learn that the first traces of Mahāyānism in this country can be found in the third century A.D. during the reign of King Vohārika Tissa (209-231 A.D.). In his time in Sri Lanka's history a new school of thought known as the *Vetulyavāda* (Vetullavāda Skt. Vaitulyavāda) appeared. The chronicles of Sri Lanka refer to it. Vohārika-Tissa, who was Sirināga I's (195-209 A.D.) son, ascended the throne after his father and reigned for nearly 22 years in Sri Lanka. He introduced a law that set aside bodily injury as penalty. For this reason he became known as Vohārika-Tissa (Tissa, the Just). At first he was known as Tissa. He showed his liberal attitude towards religion. Contributed much wealth to establish monasteries and shrines, offered gifts to learned monks who propagated the religion and held a great *Vesāk* festival. In his time the *Vetulyavādins* or the *Vitaṇḍavādins* or the *Vaitulyakas* tried to play their roles in the country's religious world. They were followers of the Mahāyāna school of Buddhism. The *Mahāvihāra* monks did not like their religious doctrine and practice. The king at their request asked a minister named Kapila, who knew all the sciences, to inquire into the doctrines of the Vitaṇḍa or Vaitulyavādins. He expressed his views that their doctrines can not be consistent with the Buddha's words. The king who patronised the two great vihāras of Sri Lanka—the *Mahāvihāra* and the *Abhayagirivihāra*—suppressed the *Vetullavāda*. He consigned their scriptures to the flames and thus tried his best to illuminate the religion of the Buddha and purified the religion. H. Kern and Mironv have mentioned that the *Vaitulya-sūtra* is the same as the *Vaipulya-sūtra* which is regarded as one of the commonest names of the Mahāyānist scriptures. Buddhaghosa described the *Vetullakas* or the *Vaitulyakas* as the *Mahāsuññavādī*. They uphold the views that in the *Tusita* heaven the Buddha was born, he lived there and never visited the human world and Ānanda preached to Dhamma. They said that the Saṅgha meant only the path-fruitions (paramatthato maggaphalāneva saṅgho) and by mutual consent sex-relations may be entered

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upon by human pair. The *Dīpavaṃsa*, the earlier chronicle of Sri Lanka, in the place of the *Vetullavāda* refers to the term *Vitaṇḍavāda*. The *Mahāvamsa*, Sri Lanka's another chronicle, gives an account of the *Vetullas* or the *Vaitulya-vādins*, who in the third century A.D. arrived in Sri Lanka. The Pali commentaries—the *Majjima-nikāyaṭṭhakathā* (Papañcasūdanī) (Commentary on the *Majjhima-nikāya*) and the *Vibhaṅgaṭṭhakathā* (Sammohavinodanī) (Commentary on the *Vibhaṅga*) mention the *Vitaṇḍa-vādins*, “evidently dissenting Buddhists, holding unorthodox views with regard to the subtle points in the Dhamma, particularly the Abhidhamma. The *Vitaṇḍavādin* and the *Theravādin* both quote the same authorities, and name the *sūtras* of the *Tripiṭaka*, in order to support their position, the difference being only in the mode of their interpretation”. The *Nikāyaśaṅgraha* describes that the monks of the *Abhayagiri vihāra*, who were well-known as the *Dhammarucikas*, not only accepted but also propagated the *Vaitulya-piṭaka* as the Buddha's teaching and the heretic brāhmaṇas called the *Vaitulyas* composed this *piṭaka*. In order to disturb Buddhism during the time of Aśoka they took the dress of monks. The monks of the *Therīya-nikāya* who compared their doctrine with the *Dhammas* and the *Vinaya* mentioned it as false doctrine. The *Vaitulya-piṭaka* which was brought to Sri Lanka was written in *Sanskrit* and it was the language of the Mahāyāna *sūtras*. H. Kern in his ‘Manual of Indian Buddhism’ told that the term *vaipulya* was commonly used as a designation for the Mahāyāna *sūtras*. But sometimes they were also known as the *Vaitulya sūtras*. Asaṅga's *Abhidharmasamuccaya* describes that the three terms *Vaipulya*, *Vaidalya* and *Vaitulya* indicate the same thing. Both H. Kern and S. Paranavitana have identified the *Vaitulyavādins* with the *Mahāyānists*. It may be noted here that the *Vaitulyakas* in the third century A.D. became prominent in Sri Lanka and played a very aggressive role in the country's religious history and this period witnessed some important development in Mahāyānism in India. Nāgārjuna, great Mahāyāna teacher, flourished in India in the latter half of the second century A.D. His activities inspired the *Vaitulyakas* to go to Sri Lanka to propagate their teachings. Even today in Sri Lanka any Buddhist who preaches new ideas against the accepted doctrines and practices becomes known as a *Vaitulya*. The term *Vetulla* or *vaitulya* means “dissenting” or “different” (Secondary derivative form from *vi* + *tulya*). Possibly, the *Vaitulyas* established themselves in Sri Lanka earlier, but most probably became very prominent in the reign of Vohārika Tissa. The latter suppressed the *Vaitulyas* or the *Vaitulyakas* and purified the *Śaṅgha*. Owing to the corrupting influences of the *Vaitulyavāda*, Buddhism was in a bad state and the *Śaṅgha* became very corrupt in Sri Lanka. The king freed many Buddhist monks who were in debt

and for this reason he paid three hundred thousands. The king established almsgiving at all places over the island where the *Ariyavaṃsa Sutta* was preached. The preaching of the *Ariyavaṃsa* indicated that Buddhism fell into evil days.

The *Vaitulyakas* in the reign of Goṭhābhaya (309-322 A.D.) again tried to assert themselves at the *Abhayagiri Vihāra* although they were suppressed by Vohārika-Tissa in his time. Goṭhābhaya was a great ruler and he improved the material conditions of Buddhism by giving an abundance of requisites to monks, repaired old monasteries, constructed many new buildings and held the *Vesākhapūjā*. He suppressed the *Vaitulyakas*, burnt their books and expelled sixty of their leaders from the island. Some of the exiled monks went to stay at Kāvīrapattana in the Chola country in South India. They established their connections with Saṅghamitrā who later became a prominent figure in Sri Lanka's Mahāyānism. The *Mahāvāṃsa* refers to him as one "who was versed in the teachings concerning the exorcism of spirits and so forth" (bhūtavijjādikovido) which was quite in keeping with the trend of religious development in India at the time". He came to know the pitiable condition of the exiled monks and he felt very much for them. He arrived in Sri Lanka to propagate the teachings of Mahāyānism there. Mahāseṇa (323-362 A.D.) who succeeded his brother Jetṭha-Tissa (323-333 A.D.), showed his great kindness towards Saṅghamitrā (Saṅghamittā). The former was a strong and able ruler in Sri Lanka's history. We stood against the mighty authority of the *Mahāvihāra* and no ruler even before had the courage to do. Saṅghamitrā won his favour. He stayed at the *Abhayagiri Vihāra* and tried to convert the *Mahāvihāra* to Mahāyānism. But he failed. The King was so much influenced by him that he issued an order forbidding the Singhalese people to give alms to the monks of the *Mahāvihāra* on pain of a fine. He even demolished some of the *Mahāvihāra* buildings, including the famous *Lahapāsāda* (Brazen Palace, the Uposatha house) and utilized their materials to construct new buildings at the *Abhayagiri vihāra*. For nine years the *Mahāvihāra* was deserted. Its premises were ploughed and sown with beans. It is quite well-known that Mahāseṇa was greatly influenced by Saṅghamitrā, who came over to Sri Lanka and took the charge of his education during his father's reign. He liked him so much that he accepted the *Vetulla* doctrines. His ardent attachment to *Vetulla* teachings brought a conflict with the orthodox *Mahāvihāra*. During this period the Mahāyāna made a good progress in the Andhra Pradesh. The development of sculpture in Sri Lanka in this period indicates the influence of *Amarāvātī* and other centres in that area. Some specimens of sculpture discovered in Sri Lanka are indeed considered to have imported from that region. S. Paranavitana

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even mentioned the possibility that even the particular variety of stone on which Mahāsena engraved an inscription in which he blamed the inmates of the Five Great Residences of the *Mahāvihāra*, for lack of discipline, were imported from that region. It is very probable that Sri Lanka had good relations with the Buddhist centres in the Andhra Pradesh. This was confirmed by epigraphic evidence from Nāgārjunikoṇḍa datable in this period. Mahāsena after his conversion to the *Vetulla* doctrines persecuted the *Mahāvihāra* whose inmates were followers of the *Theravāda*. From a fragmentary inscription from the *Jetavanārāma*, belonging to his reign, we learn that he caused to be deposited in “the five great āvāsas” (pañca mahā āvāsā) of the *Mahāvihāra*, the books which evidently contained the doctrines of the *Vetullavāda* to be read by the inmates of these residences of the orthodox church.

In the twelfth year of king Silākāla (518-531 A.D. or 524-537 A.D.), a young merchant named Pūrṇa visited Kāśi (Benaras) for business purpose and a book called the *Dharmadhātu* was brought by him to Sri Lanka. S. Paranavitana remarked, “there is hardly any ‘doubt that the Vaitulya sūtra introduced to Ceylon from Benares in Silākāla’s reign, was a treatise dealing with the doctrine of the three bodies of the Buddha”. Silākāla was an ex-Buddhist monk. Probably, he had some connections with the Mahāyānists in India during the days of his exile in that country. He with great honour and respect received the *Dharmadhātu*, kept it near the palace and once a year for a festival used to take it over to the *Jetavana vihāra*. The *Mahāvamsa* says, “In the twelfth year (of his reign) a young merchant who had to be taken himself from here to Kasipura brought hither from there the (book) *Dharmadhātu*. The king was incapable of distinguishing truth from falsehood as the moth which flies to the lamp it takes for gold, when he saw it, believing it to be the true doctrine of the Buddha received it with ceremony. He showed reverence and honour and placed it in a house not far from the royal palace. Every year he was wont to take it over the *Jetavana-vihāra* and there to arrange a festival which he made into a permanent institution, regarding this as a blessing for all beings”. The *Mahāvihāra* and some of the citizens of Anurādhapura did their best to disassociate themselves altogether from these proceedings. The *Nikāya Saṅgraha* mentions Pūrṇa as the merchant’s name and the *Dharmadhātu* was a *Vaitulya-sūtra*. It also refers to the monks of the *Abhayagiri-vihāra* with the honours paid to the book. By this new heresy the *Mahāvihāra*’s hostility was aroused, but, even then, the Mahāyānists represented by the *Abhayagiri-vihāra* and the *Jetavanārāma vihāra* became prominent and gained ground. Silākāla in his young days was a *sāmanera* in Bodh-Gayā. Probably, he showed his leanings towards doctrines which arrived in Sri Lanka

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from the land of his early exile. The word *Dharmadhātu* itself was synonymous with *Dharmakāya*, the first of the three bodies of the Buddhas according to the Mahāyānist *Trikāya* doctrine. In the tenth century A.D. a treatise named *Dharma-dhātu* was known and held in high esteem in Sri Lanka. The *Vaitulya-sūtra* was a treatise dealing with the three Bodies of the Buddha and it was introduced in Silā-Kāla's reign. Till the reign of Aggabodhi I (568-601 or 604 A.D.) the doctrines flourished. A great Thera, named Jotipāla, arrived in Sri Lanka from India and defeated the *Vaitulyas* in a public disputation there. An *ādipāda* (āpā) called *Dāṭhāpabhuti*, was strong follower of the *Vaitulyas*. He became very angry to see the defeat of the *Vaitulyas* and he wanted to strike the Thera. Aggabodhi I was very happy with Jotipala. The *Nikāya Saṅgraha* tells that after this public defeat there were no more converts to the *Vaitulya* doctrine and the monks of the two *nikāyas*, namely, the *Abhayagiri* and the *Jetavanārāma*, "dismissed pride and lived in submission to the *Mahāvihāra*". Hiuen Tsang, the Chinese traveller, who visited India and Sri Lanka, described that the monks of the *Mahāvihāra* opposed the Great Vehicle and they did not appreciate its doctrine while both vehicles were studied by the monks of the *Abhayagiri vihāra* and they widely diffused the Tripitakas. But I-Tsing, an another Chinese traveller, mentioned that in Sri Lanka all belongs to the *Āryasthaviranikāya* and the *Ārya-Mahāsaṅghika* had no place there. In the late seventh and early eighth centuries A.D. Guṇavarman, Vajrabodhi and Amoghavajra, who were eminent Mahāyāna teachers, for the propagation of the Mahāyāna doctrine, came to Sri Lanka.

The reign of Sena I (831 or 833-861 or 863 A.D.) saw the introduction of the *Vajiriyavāda* in Sri Lanka. The *Nikāya Saṅgraha* gives an account of it. It tells, "During his reign an ascetic of the Vajraparvata Nikāya, clad in the robes of a priest, came to his country from Dambadiva and lived in the dwelling called *Vīrāṅkura*. Having presented fifteen Kalandas of gold which he had brought to the cook of the royal household, girivase Sen by name, he got him to sound his praises to the king, who, hearing of his virtues, just as the grass-hopper leaps into the fire taking it for gold, went to the ascetic and being impressed with his secret discourse, which he called a confidential teaching, accepted the false *Vajiriya* doctrines and abandoning the true doctrines, such as the *Ratnasūtra*, which shine forth in power extending over a 100,000 crores of worlds, he by reason of his embracing the false doctrines fled from the place he lived in, and giving up the city to the Tamils went to Polonnaruva, and died there". A monk of the *Vajraparvata* sect in India arrived in Sri Lanka to propagate the *Vajiriyavāda* or *Vajrayāna* there and stayed at the *Vīrāṅkura-ārāma* in the *Abhayagiri-vihāra*. From the *Nikāya Saṅgraha*

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we learn that king Matvala Sen totally rejected the *Ratana-sutta* and accepted the secret teachings of the *Vajiriyavāda*. It describes, "From the time of Matvala-Sen the Vajiriyavāda was prevalent among the foolish and ignorant people of this country because it was protected and practised secretly as a mystic teaching" ". The *Vajrayāna* deals with mystic practices. The titles of the *Vajrayāna* books also give the idea of 'mysticism' such as the *Māyājālaṃkāra* and the *Sarvaguhya*. Charles Eliot has identified the *Vajiriyas* with the *Vajrayānists*. They were followers of the worst phases of *Tantrism* and they flourished in Eastern India. The *Vajraparvata* monastery probably was situated in Eastern India. The *Vajiriyavādins* composed the *Guḍhavinaya* (Secret Vinaya). Some of their principal scriptures were well-known to people by such titles as the *Tathāgathaguhyaka*. Sena I was converted to the new doctrine—the *Vajiriyavāda*. About this time the *Ratnakūṭa sūtras* and other writings of the Mahāyānists were introduced in Sri Lanka. The *Ratnakūṭa Sūtras* were regarded as the second of the seven classes into which the Mahāyāna *sūtras* of the Chinese Canon are subdivided. In the reign of Sena I another sect with advanced *Tāntric* leanings, known as the *Nilapaṭadarśana*, became prominent in Sri Lanka. Its appearance took place during this time there. Its followers wore blue robes and practised extreme forms of *Tāntrism*. They were suppressed.

The epigraphical and monumental evidence of contemporary inscriptions, inscribed plaques, votive tablets, images in stone and bronze of divinities of the *Mahāyāna* and *Tantrayāna* pantheons and colossal Mahāyānistic images of stone inform us that after the eighth century A.D. the chronicles of Sri Lanka do not say anything about the *Vaitulyas* or any other heretical sects. But the religious monuments of this period give us evidence that they existed. In the eleventh century A.D. Buddhism did not prosper well in Sri Lanka and the monks of the Myanmar were invited to establish the line of spiritual succession in Sri Lanka. There were Buddhist monks who still followed the Mahāyānist doctrines. King Parākramabāhu I ascended the throne of Sri Lanka in the twelfth century A.D. A synod was summoned by him to purify the faith. He removed the heretical elements and united the Buddhist Saṅgha. Sri Lanka has produced several Mahāyānist writers. They were famous in their fields. According to S. Beal, Deva or Āryadeva was a great Mahāyāna teacher. He was either born or lived in Sri Lanka. But Nanjio did not agree with him. The former refers to a monk of Sri Lanka (Sh-tsz-Kwo or the country of the Lion) named Saṅghavarman (San-Kie-poh-mi). An extract from the *Vinaya* of the *Mahīśāsakas* was translated by him into Chinese. He professed doctrines which were closer to the Mahāyānists than those of the Theravādins. Several

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scholars thinks that Amogha (Pu-Kung) belonged to Sri Lanka. He was a Tāntrist. He visited China and India. In Sri Lanka he elaborated his doctrines.

The earliest inscription connected with Mahāyānism in Sri Lanka was found on a rock near Mihintale hill. The characters belonged to the eighth century A.D. They looked like Grantha. The inscription has a *Sanskrit* hymn in praise of the Buddha and it refers to the *Nirmānakāya*. Another verse mentions *Sambho*..... Most probably, it was *Sambhogakāya*. According to the *Mahāyānist Trikāya*, the *Nirmānakāya* and the *Sambhogakāya* are the two bodies of the three *kāyas* of the Buddha. And the third one is the *Dharmakāya* or the *Dharmadhātu* (Body of the Law). The inscription also describes the name of the monk, the author of the hymn, who is referred to as “a mine of Bodhisattva virtues” as well as in the use of the *Sanskrit* language. Several Copper votive tablets with *Sanskrit* inscriptions of the ninth century A.D. were also discovered at Mihintale. These fragments were not identified with any of the published Mahāyāna texts. The Mahāyāna character was found in them. But different inscriptions of the ninth century A.D. were unearthed at *Vijayārāma* in Anurādhapura. They mention *Tārā*, the *Bodhisattvas*—*Avalokiteśvara* (mahākaruṇā) and *Ākāśagarbha*, the Buddhas *Sikhi* and *Gaganabuddha*, the mystic syllables like *Om*, *Kili Kili*, *Huru Huru*, *Svāhā* etc. These may indicate that in the ninth century A.D. the Mahāyāna gods and goddesses were adored and worshipped by the people of Sri Lanka. These plaques inform us that Sri Lanka’s Buddhists, especially those with Mahāyāna leanings, used to deposit metal plates with short extracts from *Sanskrit* Buddhist writings in the *Chaityas* (cetiya). “According to the *Saddharmma-ratnākara*, there was a *Dharmachaitya* (Dhammacetiya) among the five kinds of stūpas and it probably was one where such texts were enshrined. To the average man’s mind the *Dharmakāya* must have been represented by the written words of the Buddha; fragments of them would be very well called *Dharmadhātu* and enshrined in a place of bodily relics of which there must have a restricted supply. It is probable that this extension of veneration, at first place to bodily relics, to metal fragments inscribed with words attributed to the Buddha, was due to the influence of the Mahāyāna conception of the “Three Bodies”. Among the rock-cut Buddhas of Sri Lanka the tallest Buddha image is at Buduruvagala, near *Vallavāya*. It is over 50 feet in height. The images of the Bodhisattvas, which are smaller than the Buddha but not disproportionate are on its either side. The Mahāyānists of Ruḥṇa created these beautiful images and they belonged to a date around the eighth or ninth century A.D. Somewhat later in date is another colossus of the Mahāyāna inspiration, is the well-known *kuṣṭa-rājā* (“leper king”) of Valigama or the figures of the *Dhyāni* Buddhas

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on the head-dress there is a representation of *Avalokiteśvara*. Many bronze images were discovered in different parts of the island. Many of these are of Mahāyānistic character. These images are the Buddha, *Bodhisattvas*, *Lokapālas* and Brahmanical gods. A Mahāyāna monument was found at Mihintale. The *Bodhisattva* figures at Situlpavuva and at Kurukkalmadam in the Batticaloa district of the seventh century were found. Two inscribed weathered slabs, one of which refers to a benefaction made for the daily supply of rice to a person who used to perform something connected with the *Dharmadhātu*, were discovered at Puliyankulam (ancient Pubbārāma) monastery near Anurādhapura. The record of the other inscribed slab also mentions the same word. It no doubt signifies a *Vaipulya sūtra* (Mahāyāna text). Thus the two inscribed slabs tell this Mahāyāna text. In the third slab inscription there is a reference to the connection of the monastery with the *Abhayagiri vihāra*, which at that time became famous for heterodox leanings. A tenth century bronze label from Anurādhapura refers to the book *Dharmadhātu*. "Nagari script occurs in a part of it". Owing to the *Vajiriyavādins* (Vajrayānists) this system most probably was introduced. Another copper-plate of the same period was found at Anurādhapura. It has an inscription which says : Om vajrati (or-ni) ksa (?) ram and it is a mantra. It was addressed to a Tāntric deity. the first member of the compound is the vajra and it gives indication of the Tāntric character. In different areas of Sri Lanka many votive tablets with Nagari legends were discovered and three of these tablets mention "Namo Bhagavate" (in the first line) and "Hapaya Par"; Para Svāhā (in the last two lines) and they are a Tāntric charm. The *Nagari* character and the mystic syllable 'Svāhā' were found in several clay votive tablets and these may help us to conclude that the followers of the Mahāyāna system have used them. Several Mahāyānist images of the eighth and the ninth centuries were discovered. They were the representations of *Avalokiteśvara* (one with *Amitābha* in the head-dress), *Vajrapāni* and *Kuvera* (Jambhala). A *Avalokiteśvara-Tārā* relief was found at *Vijayārāma* in Anurādhapura. Weligama on the south coast has a colossal *Avalokiteśvara* sculpture. The *Dhyāni* Buddha *Amitābha* is in its head-dress and it holds a lotus in one hand and it has a dress like a king. The most beautiful Mahāyāna sculptures were discovered in high relief at Buduruvagala, near Wellawaya in Uva Province. On each side of a central Buddha there are three figures. The trio on the Buddha's proper right indicates *Avalokita* in the middle. In the head-dress he has the *Dhyāni* Buddha *Amitābha*. In the attitude of *Katakahasta* the hands are placed. On his right side there is a female figure who holds an unblown lotus or a fruit and she may be *Tārā*. The other figure is a male one. In Buddhist iconography there is *Tārā*

on one side of *Avalokita* and *Hayagriva* or *Sudhanakumāra* can be found on his other side. The male figure may represent *Sudhanakumāra*. It is not *Hayagriva* because there is no horse's neck. Among the three figures on the Buddha's left there is a *Bodhisattva* in the middle and it may represent *Maitreya*. On his both sides there are male figures and in the right hand one of them holds a vajra. These sculptures may belong to the ninth century A.D.

The *Nātha* or *Avalokiteśvara* cult became very popular in the fifteenth century A.D. and many works date from the reign of Parākramabāhu VI (1412 - 1467 A.D.) of Kotte refer to it. Totagamuva was the main centre of the cult. Sri Rahula, the priestly post and the grammarian, was at its head. He was a worshipper of the Mahāyāna Bodhisattvas. The *Vegiriya* inscription of the first quarter of the fifteenth century A.D. discusses the dedication of certain fields for daily offerings to *Lokesvara Nātha*. A fragmentary record of the mid-fourteenth century A.D. was found at Gadaladeniya in the central province. It describes *Nātha* and *Metteyya* (*Maitreya*) together. There are references to *Nātha* in the eighty-seventh and the one-hundredth chapters of the *Mahāvamsa*. The inscription of King Mahinda IV found at Mihintale tells the shrines of *Nayinda* and of the goddess *Minina*. At this period Mahāyānistic beliefs existed at Mihintale. Several scholars have derived *Nayinda* from *Nathendra* and it can be etymologically equated with *Nagendra*—the Lord *Nātha* and it can be accepted as *Avalokita*. There is a reference to *mininal* immediately after *Nayinda* and if the latter is *Avalokiteśvara*, then the former is a local name of *Tārā*. According to Sten Konow, “*maṇipadme*” in “*Om maṇipadme huṃ*” is the vocative of the name ‘*maṇipadma*’ which is one of the names of *Tārā*. *Nala* is also known as lotus flower and the word could be mentioned as a synonym for “*padma*”. Thus *maninal* (Sinhalese *mininal*) is equivalent to *manipadma* or *Tārā*. the fifteenth century Sinhalese poem “*Tisara Śandesa*” (Swan's message) praises a white image of *Nātha* as depicted in a shrine of the Buddha at Doravaka in Kegalle district and it also praises *Tārā*. The well-known shrine to *Avalokiteśvara* is the *Nath Devala* in Kandy. It is quite different from the other Buddhist buildings because its architecture is quite different from them and it looks like a Hindu temple. Its stūpa-shaped dome indicates the Buddhist origin and it belonged to the fourteenth century A.D. Its lay priests (*Kapuralas*) generally conduct the ritual with a certain mystery. One important ceremony was performed in Sri Lanka during the New Year celebrations. On this occasion “the royal physicians had to superintend the preparation of a thousand small pots of the juices of wild medicinal plants at the *Nath Devala*, from whence, carefully covered and sealed they were sent to the place and distributed with much ceremony to other temples”. This practice gives us an idea that *Nātha*

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like one form of *Avalokiteśvara* was regarded as a god of healing. The image of *Avalokita* named “*Lokanātha* of the hospitals in Ceylon” reveals that the god was worshipped for his healing activities. The *Sāriputra*, a *Sanskrit* work, mentions *dhyānas* of the different deities. From this it is known that at the time of the *dhyāna* of *Nātha* was composed the general characteristics of *Avalokiteśvara* were attributed to *Nātha* who holds the lotus in one hand and the *Dhyāni* Buddha on forehead. Saman or Sumana of Adam’s Peak in Sri Lanka was identified with *Samantabhadra*, one of the eight principal Mahāyānist *Bodhisattvas*. He occupies an important position in Chinese Buddhism and his colour is green and he is on an elephant. This SriLankan god’s colour is *nīla* (or blue as well as green) and he is also on an elephant. The copy of the *Saman Devalo* inscription at Ratanapura refers to the god’s name as *Lakṣmaṇa*, who was one of the heroes of the *Rāmāyana*. The local god *Upulvan* was identified with *Viṣṇu*. Devundara in the southern province was its principal seat. According to several scholars, the god was a local form of a Mahāyānist *Bodhisattva*. An unknown *Pali* work called the *Dasa-Bodhisattupatti-Kathā* says the antecedents and the future of the ten particular *Bodhisattvas* and it discusses the manner in which they met Gautama Buddha. There was a Mahāyāna influence in it and it was composed at that time when the people of Sri Lanka knew the Mahāyāna doctrines well. The ten *Bodhisattvas*, except *Maitreya*, have nothing in common with their Mahāyāna types.

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Buddha's Doctrine in Pali Literature

*Binayendra Nath Chaudhury**

Buddha, the greatest man, was born in Northern India now in Modern Nepal in the Sixth Century B. C. as Siddhartha Gautam, son of the Śākya King Śuddhodana. He was, of course, brought up in royal pomp and received proper education, married Yaśodharā in due time and got a son named Rāhula. But leaving the house-hold life of worldly pleasure he embraced mendicant's life.

Thus being a pilgrim in search of the excellent and incomparable road to peace, he wandered about from teacher to teacher like Ārāja Kālāma and Ruddaka Rāmaputtia got instruction under them and mastered spiritual attainments.

But not being satisfied with them, he started for Uruvelā (Bodhgaya) and took up his abode in a delightful place having graves and clear-flowing river (Nairanjanā) with fords and amenities, a suitable place for higher meditation. There he engaged himself in deep meditation, as described in the Mahāsaccaka and the Mahāvedalla Sutta of the Majjhima Nikāya, striving to achieve the goal of noble quest Buddha remained in the highest trances, the supreme inner enlightenment took place in consciousness. There arose within him the conviction, the insight, the deliverance, the end of birth and suffering i.e. he attained perfect Enlightenment (abhisambodhi) or wisdom. He realised two-fold fundamental principles of Buddhism Idappaccayatā paṭiccasamuppāda, i.e. causal uprising by way of condition, the nature of reality, as realised in a flash of intuition and appeared to be not a static cosmic order but a dynamic order of signifying dependent origination of all worldly objects which are soulless, transitory and suffering and characterised in Pali by elementary datum of experience. The standing order of becoming (dhammasthitatā), the way of happening of things (dhammaniyāmate), suchness (Tathatā), uncontrarianess (avithatatā), unotherwiseness (anaññathatā) and, in Mahāyāna texts, by universal relatively (Śūnyata), realness (bhūtatā) and actuality (Satyatā) and Nibbāna (or Nirvāṇa), summum bonum of Buddhist way of life, as described in the Ariyapariyesanā Sutta, is free from rebirth, decay, diseases, impurity and death and perfect peace (Yogakkhema), excellent road to serenity (anuttaram santivarapadam), tranquilisation of all disposition (Sabbasaṅkhāra samatha), extirpation of craving (taṇhākkhayo) and cessation of suffering (nirodha), Nirvāṇa is claimed to have been experienced by Buddha on a supermundane

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level of consciousness, it is for the attainment of the highest conceivable state of trance and ecstasy called *saññāvedayita-nirodha*, i.e. complete cessation of perception and feeling, that Buddha deserved to be eulogised as *Yogīnām Cakravartin*.

The perfect enlightenment (*abhisambodhi*) is a great event in the life of *Siddhārtha Gautama*. Before he was but a mere *Bodhisattva*, and with and after *abhisambodhi*, he gained the status of a perfect Buddha.

Out of compassion of suffering humanity Buddha started his missionary life and visited cities, townships and villages all over Northern and Central India for long forty-five years until death preaching discourses to people and formulating moral code for connected disciples and became successful in liberating innumerable people and established Buddhism on fixed footing. The accounts of ideal life of Buddha, his excellent doctrine (*dhamma*) and missionary zeal of his assembly of monks (*Saṅgha*) are contained in the Pali Literature which is preserved by the *Theravāda* Buddhist sect.

Tharavāda (Skt. *Sthaviravāda*), is the most primitive and orthodox school of Buddhism and is a name of the oldest form of Buddha's teachings, handed down to us, in the Pali language. Practically the whole Pali literature comprises doctrinal teachings delivered and preached by the Buddha and his early disciples in the form of discourses, poems, verses (*gāthās*), pithy sayings and dialogues.

Theravāda is the only one of the old schools of Buddhism that has survived even today among the people of India, Srilanka, Myanmar, Thailand, Cambodia, Laos and Bangladesh, those whom the *Mahāyanists* have called *Hīnayānists*. The Ceylonese tradition gives the alternative name of *Vibhajjavāda* to *Theravāda*.

The *Theravādins* had a *Tripiṭaka* consisting of the *Vinaya-piṭaka*, *Sutta-piṭaka* and the *Abhidhamma-piṭaka* with commentaries written by the great scholars like *Buddhadatta*, *Buddhaghosa*, *Dhammapāla*, sub-commentaries by others and also the manuals and poetry composed in Pali. The entire *Theravāda* doctrine may be summarised in the first discourse the *Dhammacakkappavattana Sutta* delivered by the Buddha to the group of five monks (*Pañcavaggiyabhikkhū*) after his attainment of Enlightenment (*bodhi*), the realisation of the truth that the worldly phenomena are of this-conditioned dependent origination and so they are impermanent (*anicca*), unsubstantial and without soul (*anattā*) and source of misery (*dukkha*). The discourse of the Turning of the Wheel of Law (*Dhamma-cakkappavattana sutta*) which contains the ethical code of early Buddhism, explains the four noble truths (*Cattāri ariya-saccāni*), namely suffering (*dukkha*), cause of origin of suffering (*dukkha-*

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samudaya, cessation of suffering (dukkha-nirodha) and the path leading to the cessation of suffering (dukkha-nirodhagāmini-*paṭipadā*) otherwise called Noble Eightfold Path (*ariya-aṭṭhaṅgika-magga*), viz., right view (*Sammādiṭṭhi*), right resolution or thought (*sammā-saṅkappa*), right speech (*sammāvācā*), right action (*sammā kammanta*), right livelihood (*sammāvāyāma*), right mindfulness (*sammāsati*) and right concentration (*sammā-samādhi*), The Eight-fold path is also called Middle Path (*Majjhima paṭipadā*) as it avoids the two extremes, namely, too much attachment and indulgence in sensual pleasure (*kāme kāmāsukhallikānuyogo*) and self mortification (*attakilamathānu-yogo*), both of which are painful, ignoble and not for achieving the ultimate goal (*dukkho anariyo anatta-saṃhito*) and take up the middle way for attainment of perfect Enlightenment and Nirvāṇa. The eight-fold path, again, may be divided into three divisions, namely, *Sīla* (morality), *Citta* (mental culture) and *paññā* (wisdom). *Sīla* consisting of perfect speech, action and livelihood of the Path comprises avoidance of any kind of bad activity and performance of good virtues (*sikkhāpada*) as described in Pali Literature. *Sīla* (good conduct) forms the foundation of religious life. By *sīla* we generally mean ten moral precepts or abstinences for the monks to observe, namely, refraining from killing (*pāṇātipātā veramani*), theft (*adinnādānā veramani*), unchastity (*abrahmacariyā veramani*), telling falsehood (*musāvādā veramani*), taking intoxicating drinks (*surāmerayamajja-pamādaṭṭhānā veramani*), enjoying worldly amusements (*naccagītavādita visūkadassanā veramani*), wearing garlands and using unguents and ointments (*mālāgandha-vilepanadhāraṇa-vibhūsaṇaṭṭhānā veramani*), sleeping on a high and large bed (*uccāsayanā mahāsayanā veramani*) and accepting gold and silver (*jātarūparajata-*paṭiggahanā veramani**). Among these ten, the laities and common men must observe first five rules (*pañcasīla*) and good householders who observe *Uposatha* must observe the first eight precepts (*aṭṭhasīla*).

By *citta* (mental training) or *samādhi* (concentration) it is meant that mind should be cleansed of impurities and then the adept should begin concentration in two ways-*samathabhāvanā* and *vipassanā*. The objects (*kammaṭṭhāna*) for *samatha bhāvanā* (development of tranquility) are usually forty, ten *kaṣiṇas* (mind-occupying objects); earth (*paṭhavī*), water (*āpo*), fire (*tejo*), wind (*vāyo*), blue colour (*nīlakasiṇa*), yellow (*pīṭa*), red (*lohita*), white (*odāta*), light (*āloka*) and limited space (*paricchinṇākāsa kaṣiṇa*); ten impurities (*asubha*), namely, swollen corpse (*uddhumataka*), the livid (*vinīka*), the corpse full of pus (*vipubbaka*), cut up (*vicchiddaka*), mangled (*vikkhāyita*), scattered (*vikkhitta*), cut and dismembered (*hata-vikkhita*), bloody thing (*lohita*), worm infested (*puluvaka*) and the skeleton (*aṭṭhika*), ten recollections, (*anussati*), such

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as Buddha (Buddhānussati, doctrine (dhamma), order of monks (saṅgha), morality (sīla), giving (cāga), god (devatā), death (maraṇa), body (kāyagata-sati), inhaling and exhaling (ānāpānasati) and recollections of peace (upasamānussati), four formless: (ārūppas), namely, field of infinite space (ākāśanañcāyatana), sphere of infinite consciousness (viññāṇañcāyatana), sphere of nothingness (ākīṇcaññāyatana) and the sphere of neither consciousness nor unconsciousness (nevasaññānāsaññāyatana); four boundless states (brahmavihāras), namely, friendliness or loving kindness (mettā), compassion (karuṇā), sympathetic joy (muditā) and indifference (upekkhā), repulsion in taking food (āhāre paṭikkulasaññā) and analysis of four elements in body (dhātuvavatthāna). Vipassanā (development of wisdom) is the penetrative understanding by direct meditative experience of the impermanency, misery and impersonality of all material and mental worldly phenomena. It is 'insight' that leads to entrance into supermundane states of holiness and to final liberation (nibbāna) which can be achieved through seven stages of purification viz., the purification of morality (sīlavisuddhi), the purification of mind (cittavisuddhi), the purification of overcoming doubt (kaṅkhāvitaraṇa - visuddhi), the purification by knowledge and vision of what is path and not path (maggāmaggaṇadassanavisuddhi), the purification of knowledge and vision (ñāṇadassanavisuddhi). Pañña (wisdom), the third division of the eight-fold Path consists of right view (sammādiṭṭhi) and right thought (sammā-saṅkappa) removes avijjā and makes a disciple to comprehend the four-fold truth and the chain of dependent origination (paṭiccasamuppāda) which is divided into twelve links, viz., avijjā paccayā saṅkhāra (through ignorance are conditioned impressions or the rebirth-producing volitions), saṅkhāra-paccayā viññāṇam (through impression is conditioned consciousness), viññāṇapaccayā saḷāyatanam (through the mental and physical phenomena are conditioned six base-five sense organs and consciousness), saḷāyatanapaccayā phassa (contact), phassapaccayā vedanā (feeling), vedanā-paccayā taṇhā (craving), taṇhā-paccayā upādānam (clinging), upādāna-paccayā bhavo (becoming), bhava-paccayā jāti (rebirth), jāti paccayā jarāmaraṇa (old age and death), soka-parideva dukkha-domanassa (sorrow lamentation-pain and dejection).

For his disciples Buddha formulated the method of meditation (jhāna or dhyāna) practising which they could attain arahathood and realize emancipation (vimutti). The method runs thus : The contemplating monk selects a suitable lonely place sits down cross-legged, holds back erect, having mindfulness rise up in front of him and purifying his mind of five hindrances (pañcanīvaraṇampahāya) to spiritual progress and mental impurities have thus

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eliminated by knowledge he is to start meditation. Dissociating mind from evils desires he tries to concentrate his mind on a certain object (kammaṭṭhāna), At first his mind roams about the object of meditation (savitakka-savicāra), but derives joy out of seclusion, and enters and abides in the first stage of meditation (paṭhamajjhāna). In the second stage of meditation (dutiyaajjhāna), his mind does not roam about (avitakkasavicāra) but its concentrated on the object (cetasoekodibhāva) becomes internally serene and enjoys pleasure due to concentration (samādhija pītisukhaṃ). In the third stage (tatiyaajjhāna) his mind rises above pleasure and displeasure and attains mental equanimity. He is still attentive and clearly conscious, feels happy and watchful of what is happening in his body and mind. By getting rid of former pleasure and sorrow he enters and abides in the fourth stage of meditation (catutthajjhāna) and remains undisturbed by any kind of feeling, happy or unhappy, attains perfect equanimity. He then becomes able to comprehend the four noble truth and attains emancipation.

Buddha advises the monks to practise five more higher stages of meditation called Samāpatti, namely, the stage of infinite space (ākāsañāyātana), the stage of infinite consciousness; the stage of infinite nothingness (ākāśañāyātana), the stage of neither perfection nor non-perception (nevasaññā-nāsaññāyatana) and the stage of stopping of perception and feeling (saññāvedayitanirodha).

Buddha introduced application of mindfulness (satipaṭṭhāna), his original contribution to the Indian system of meditation. The practice of satipaṭṭhāna is so important for the practice of Buddhist mental culture it is highly praised by the Buddha himself "as the single best path for the purification of beings, for the overcoming of sorrows and grief, for the going down of sufferings and miseries, for winning the right path and for realising Nibbāna". There are four kinds of application of mindfulness with regard to body which is subdivided into six:

(1) mindfulness or awareness with regard to inbreathing and out-breathing (ānāpānasati), (2) mindfulness with regard to four postures of body (iriyāpatha sati); (3) mindfulness with regard to alertness and consciousness (satisampajāna); (4) mindfulness with regard to the thirty-two parts of body; (5) contemplation of body according to how it is placed in respect of element (dhātumanasikāra) and (6) contemplation on the condition of body in cemetery (b) applications of mindfulness in feelings (vedanāsatipaṭṭhāna), (c) application of mindfulness on mind citta-satipaṭṭhāna) and (d) application of mindfulness in mind objects (dhammasatipaṭṭhāna).

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Buddha prescribed for the another set of thirty-seven requisites of Enlightenments (bodhipakkhiyadhammā), practices of which are conducive to Nirvāṇa. These dhammas, classified into seven groups, contain the whole teaching of the Buddha. It is not necessary that the disciple of Buddha should fulfil all the seven categories of the thirty-seven dhammas for the attainment of emancipation, as it will be enough if one or two of them are fully practised. They are as follows:

- I. Four applications of mindfulness (satipaṭṭhāna), viz., Kāya, citta, vedanā, dhamma-satipaṭṭhāna.
- II. Four right efforts (padhāna).
- III. Four ways of supernormal powers (iddhipāda).
- IV. Five dominant faculties (indriya).
- V. Five mental powers (bala).
- VI. Seven factors of Enlightenment (sambojjhaṅga).
- VII. Eight-fold path (aṭṭhangikamagga).

Buddha brought a new revolutionary outlook in the social life and thought in ancient India by establishing a casteless society against the existing varṇāśramadharma. He gave due recognition to human rights. So, denouncing caste distinction between man and man and accepting equality of man and woman, achieved social justice thereby. He held the view that it is action (Karma) that determines high or low of beings. Buddha allowed admission into the Buddhist order open to all without any distinction of caste, creed, sex or religion. The aims of social philosophy of Buddhism are peace, amity and justice, Buddha gave utmost stress on the cultivation of four Brahmavihāra the sublime stages of noble living as essential meditation subject for minimising discord enmity, instead maintaining harmony and peace in the human society. The four Brahmavihāras are mettā, karuṇā, muditā and upekkhā.

Mettā is the supreme condition signifying loving kindness for the welfare and happiness of all beings of limitless universe. It softens one's heart and subdues all mental defilements such as hatred, resentment, malevolence, impatience, etc. This sublime states of loving kindness differs from personal love which creates sorrowful attachment (rāga) but mettā makes no distinction between one person and the other. It is well-defined in Suttanipāta: Mātā yathā niyaṃ puttāṃ āyusā ekaputtamanurakkha/ evaṃ pi sabbabhūtesu mānasā bhāvaya aparimāṇaṃ i.e. Just as a mother protects her only child even at the risk of her life, even so one should cultivate boundless loving kindness towards all living beings (Mettasutta), Karuṇā, i.e. universal compassion means the sentiment of non-injury out of sympathy to others for removal of their

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sufferings. A real compassionate person lives not for himself but for others and always tries to remove their grief even sacrifices himself. He enjoys a peaceful life himself and makes others happy and peaceful.

Muditā, i.e. sympathetic joy implies rejoicing at other's happiness or prosperity. Muditā discards dislike and destroys jealousy (issā). So, the person who practises this boundless muditā develops his mind and bring peace to the human society.

The fourth state is Upekkhā (Skt. Upekṣā) or impartiality i.e. indifference or mental equilibrium. It is neither attachment nor aversion. It is equanimity or balanced state of mind which is necessary for establishing peace and harmony in the society.

Therefore, in order to establish peace, concord and harmony in the world we should have co-existence with our neighbours extending liberal and tolerant co-operation and follow the doctrines of Buddha who instructed scientifically to improve our human minds by eradicating sin and defilements, instead accomplishing meritorious deeds to live a physically and mentally healthy and blissful life advanced by modern science and technology.

Sabbapāpassa akaranam kuslassa Upasampadā
Sacittapariyadhopenaṃ adhicitte ca āyogo
etaṃ Buddhāna sāsanaṃ.

i.e.

Not to do any evil
To cultivate good,
To purify one's mind,

—This is the advice of the Buddha.

Satipaṭṭhāna Sutta in Pali-Prescribed Formulae for the Human Harmony

*S. K. Pathak**

A disproportionate sketch of an artist and drawing human figures makes an object of laughter. The human society today has become an object of laughter in comparison to other animates in this solar earth on account of its psychosomatic disproportion. That becomes evident as and when switches on the latest model of his or her Television set. The present day hi-tech management researches about its climax by roboteism with electro-magnetic² achievement. But the pictures focussed in the T.V. Screen present the shabby look of the human mind engaged in self pleasure maximum to make the lookers allured credit of the advancement of technology and science.

A Neo-Modernist³ may claim that the human life is to avail what is the best achievement a person acquires. Hence the human life is not be in morrow and melancholy. Comforts and galla moods would cast a novel spirit in an individual human life. Modernism, refers to a school of thought sponsored in economics and politics that controls over money supply as the key to the management of economy. That are occasionally known as monetarists who comprise the supply of money either in cash or in credit card to produce commodities for marketing or to deploy service. By the 80s of the last century the European state governments and those of America adopted modernism. The Marxian economists however, point out some lacunae to involve complexity in competitive interest of multiple investor groups and classes at the national and international levels. Fordism⁴ and Post-Fordism integrates economic activities by units of private capital on the world scale. In that respect post-modernism encourages multinational companies for final processing of products by assemblage of many individual units to meet the changing demand and to fill individualized market niches.

In the social life, three categories of economic states in the World System create disparity and unrest in the world since the last World War (1938-1940). Those are: 1. Capitalist ruling group bifurcated in two subgroups, high and low; 2. Middle strata socially integrated group, 3. Underclass mal-integrated poverty level and below poverty level groups.

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Satipaṭṭhāna Sutta in Pali-Prescribed Formulae for the Human Harmony

As a result, the peace and harmony is not achieved and moral values become questionable to the greater section of the human now-a-days. The human societies in the Neo-Modernism have been sick and poor in their human outlook and the individuals become frustrated within being a tool off 'earn-n-enjoy'. Disproportion in personal life affects on the disproportion in social life. The Television programmes focus the poverty of personal life that is fostered in the societies and those negative forces make the human societies maddened of retaliation, antagonism wrath, violence, hatred and other heinous social crimes.

Self-centric localization

The individual person becomes fatigued and mottoless in survival for being self-centric narrow pigeon hearted in their daily living. Picnics, travels, tours with narrow circle of associates are now becomes a mode of relax from high tensions and stresses in a person's life. On the other hand, collective hungers have been swallowing the weaker classes. Oppositely, the weaker sections become violent and destructive in revenge for retaliation of collective exploitation in groups one another either political or economic or polite-economical.

Science and Technology are utilized to provide the utmost comfort and pleasure as much as one affords to avail. Resultantly the Nature around the human are maddened to exploit the Natural resource more than what they would utilize. Science and Technology thus become an instrument to win over and avail whatever the humans aspire or crave. Similar tendency prevails collectively for group interest. Self-centrism make the individual in-humane, revengeful, violent and thoughtless in considering the propriety. In spite of being the owner of a multistoreyed flat having numerous objects to enjoy the most and various luxurious amenities, a person feels sickness within on account of disproportion in livelihood and self-centric narrowness. Social growth thereby, becomes unbalanced by neglecting the rest.

Thus the modernized society reveals in the following shabby look of humankind all over the world.

1. Lack of humane respect to one another.
2. No compassionate heart other than unshamed nakedness of animal like behaviours.
3. Wild sensualism owing to defilement in mental craving and bodily attachment.

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4. Victims of allurements, malice and hatred as those make a T.V. presentation sharply thrilled of horror, suspense and palatable entertainment.
5. Self-centric pigeon-heartedness of the individual ego ends with murder, bloody crime and violent antagonism.

All those audio-visual presentations in televisions make humans disproportionately self-centric egoistic all over the globe. Neo-Modernism and Post-Modernism have been boomed with disastrous loss of humanism by hi-tech advancement. Those facts are also revealed in literary compositions and artistic presentation. A new definition of aesthetic significance have been geared in which compliance in the human mind as docile infirmness.

Formulae of proportioned harmony

The inner cry of the humans may be heard by oneself as soon as he or she thinks within in a lone apartment. The old homes become resort to recall the past days with melancholy and deep sigh. Be introspective to listen to the cry within.

How is to introspect?

1. Look within watch that how each physical limb functions. For instance, please hold the left hand pulse by the right hand. Experiment the pulse beats attentively. Count them or not become minor to a watcher. Watch and watch. Again the heart beats may be watched to reckon the ongoing vibrations within the body of one's own be watched as much time as one can spare to look at in. That in *Kāya Kāyānupassa* prescribed in the *Satipaṭṭhāna Sutta*.
2. Be watchful of the sensations that arises by watching through eyes, by noses, by ears, by tongue and by touch. The reckoning of sensations in respect to each moment produces different experimentation that one may avail within. That is *vedanāyaṃ vadanānupassan* in the *Satipaṭṭhāna Sutta*.
3. Be aware of that which the mind minds in each moment. Be vigilant of the mind how it responds to a scheme that occurs before. How does it like if pleasant, how pleasant it is. If disgusting, why is so. If it bores, how does so. If it be complacent how its experience becomes by momentwise change in one's own mind. That is *Pāli citte cittānupassanā*.

Satipaṭṭhāna Sutta in Pali-Prescribed Formulae for the Human Harmony

4. Look at any phenomenon, internal or external. For instance one's very personal matter like 'love', or an external phenomenon like a river or a tree. Apply the above procedure. Watch, watch, watch. that which one experience of that phenomenon becomes the reality to oneself. The Satipaṭṭhāna Sutta reads *dhamme dhammānu passanā*.

As an when one is engaged to momentwise mindful awareness by the above procedure, one would experiment the significance of the human harmony at the social level with its extension upto the humankind in the world.

Manifold disproportioning in the social growth of the human world demands a pragmatic way out. In the Buddhist expressional manuerism the Māra, the negative reformative force within the individual rules over the human psyche, whether in the case of the individual or collectively in societies of multiple strata. Under the circumstances two points may arise : 1) The nature of co-ordination between an individual human being with the society in which an individual holds a definite role. 2) The effectiveness of the above fourfold process of looking within or introspection of the individual human being. These two points may configured in diagrams and these require subjective symbols.

Notes & References :

1. *Satipaṭṭhāna* in Pāli corresponds to *smṛtyupasthāna* which is regarded significant for inspective look within of the individual, by the individual in every time. The *Majjhima Nikāya* in Pāli preserves aphoristic saying of a *sutta* of Gautama the Buddha for the benefit of all persons.
2. In the physical sciences four major forces of the Nature around the humans have been utilized for the benefit of the human societies. Among them, the electro-magnetic force is regarded as the strongest force, as discovered so far.
3. Neo-Modernism is the revised appraisal of the sociological process of the western societies unbided in economic and politics which developed after World War II.
4. Among the high capitalists of the world, the Fords in the United States took the leading part towards globalisation of the economy from the limitations of localization. That amounted to generate a new approach in understanding the co-relationship between the capital enterprisers and producing communities at the global level.
5. World system in the Western Sociology hold lesson to the international division of the working class, particularly the manual labourers in an unregulated political structure. Immanuel Watterstein, an US Sociologist sponsored the

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concept after the World War II. The world economy presently has thus been categorized threefold.

6. *Kāya* aggregation of manifold elements in the human body and mind equivalent to *skandhu* in Buddhism.
7. *Vedanā* usually suggest sensation, as the psychologists means; though its significance differ from *anubhava*.
8. *Citta* is wide term covering the mind and its various functionalities and that occasionally confuses to differentiate its psychic domain from *manas*, *vijñāna*, *hrdaya*, *garbha* etc.
9. *Dharma* has been used in multiple significance in Buddhism. Here it means a phenomenon either mental or physical.

Buddhist Meditation and World Peace

*Bela Bhattacharya**

What is widely known as *Ariya Aṭṭhaṅgika Magga* enumerating eight noble paths in Buddhism, right mindfulness and right concentration pertain to human mind. These two aim at the exercises of inner development of the human mind. This exercise likens silent prayers. As regards psychic power this is achievable through the development of mind. Before action takes place mind comes into play and its role in this regard is undisputable. It is the precursor of what is going to be executed physically. Even modern psychologists cherish the same opinion. Thus human actions are external manifestation of mind. Action is again a two-fold affair—good action and bad action. The former ends in good results and the latter in bad results. By good action what is meant is the meritorious acts in which mind is in an elevated state having virtues like pity, purity, love and devotion etc.

Demeritorious acts have their genesis in a defiled mind manifesting evil propensities like hatred, violence and greed etc. In addition, the mental nature is the outcome of our thoughts shaped and constituted by our thoughts. When an individual speaks out or does something with a pure thought, pleasure follows him like a shadow that never deserts him.

Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ca pasannena bhāsatī vā karotī vā
tato naṃ sukhāṃ anvetaṃ chāyā vā anapāyini.¹

Human mind is the sole cause of either bondage or freedom from bondage. When the mind finds attraction to the objects of pleasure, it is bound. When it is not, it is free. Mind is, again, invisible and has no tangible form yet it is a formidable force. It remains unseen but forms an integral part of a man's existence. Thoughts come to mind first and the bodily action takes place afterwards. Hence mind is held to be prime factor that controls all over activities. If mind is the possessor of such a colossal power, it is an imperative need to control such power. Buddhist meditation is nothing but the art of training and awakening of our mind. In other words it signifies a journey to awareness.

Meditation is the Buddhistic method of achieving the discipline of the mind and it is the only way to calm the ruffled mind.

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Meditation is broadly divided into two divisions. One goes by the name of Samatha Kammatṭhāna Bhāvanā or simply Samatha and the other is known as Vipassanā Kammatṭhāna Bhāvanā or Vipassanā.

Samatha means concentration, calmness, peace or tranquility of mind. Concentration of mind is thought to be most important objective in this method. This type of meditation is extrovert in essence and does not aim at attainment of Nibbāna and total deliverance from the bondage of suffering. As samatha type of meditation does not ensure deliverance from the ills of birth, rebirth, oldage, disease and death, the need for Vipassanā Kammatṭhāna arises.

Vipassanā Kammatṭhāna or the insight system of meditation is thought to be the way to attaining nibbāna. The purpose behind Vipassanā meditation is purification of mind and thereby to free the mind from suffering. Buddhist meditation owes its source from the experience of the Lord himself and is based on the method practised by him in the attainment of Enlightenment. The word Vipassanā can be explained as to see or perceive things in their true perspective. Vipassanā meditation or the mental development is explained in detail in the Satipaṭṭhāna sutta No. 10 in the Majjhima Nikāya and also in the Mahāsatipaṭṭhāna Sutta No. 22 of the Dīgha Nikāya. Both the discourses were delivered by Buddha. Lord Buddha has delivered that for the purification of the beings, and for overcoming sorrows, grief and lamentation. It is the way to follow Four Foundations of Mindfulness. These foundations are to dwell on practising Body contemplation on the Body (Kāye Kāyanupassī)², Feeling contemplation on Feelings or the Sensations (Vedanāsu Vedanānupassī)³, Mind contemplation on Mind or Consciousness (Cittā cittaṇupassī)⁴ and the Mind-object-contemplation on Mind-object or the Ideas (Dhammesu dhammānupassī)⁵. This contemplation practising is known to be the Satipaṭṭhāna (Basic Foundation of the mind contemplation). Introduction of Satipaṭṭhāna in the system of Meditation is a special unique contribution of Buddha. This meditation may be described as an art of living and a method of self observance. It helps an individual get rid of all negatives of mind such as anger, greed and ignorance, aversion etc. An individual aspiring for the development of his mind through Vipassanā must begin with practising Sīla. One is required to abstain from such words and acts that are harmful in nature and are likely to cause disorder in the lives of others. Man has to desist from such harmful words or acts not only for the uninterrupted flow of life in the society but also for the sake of his own good.

In fact, a man abstains from such unholy works not only for the reason that these harm others but also for the reason that these harm him too. When

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a man does something bad it torments and agitates his own mind. That leads to unhappiness, when we resort to unwholesome deeds or words. We cannot but experience the negative impact of craving and hatred. Burning now, burning hereafter, the wrong-doer suffers doubly. Happy now, happy hereafter, the virtuous person doubly rejoices.⁶

Vipassanā meditation bears a remarkable impact on one's mind and mental health is gained through practice of this exercise. The root of all diseases is the unequanimous mind which is curable by meditation. The present medical science too approves of the fact that an equanimous mind is a very important factor in human life. People suffering from various types of diseases can rest assured that meditation will work wonder for them as far as the question of fast recovery from their diseases is concerned. A good number of sick people are reported to have overcome their troubles after they became meditators. In our day to day life also meditation results in cordial relationship with the members of the society we live in. Meditation, initially, helps a man train up his mind so that it may enable him to adjust himself suitably in his daily life but ultimately it helps a meditator overcome the burden of cycle of birth and rebirth, responsible for all the sorrows he suffers from. The aim of modern psychotherapy is to cure, improve and bring relief to those who suffer from the problems of living i.e. who are considered as mentally ill. Psychotherapy is a form of treatment for the problem of an emotional nature in which a trained person makes a professional relationship with a patient with the purpose of healing, changing or slowing down prevailing symptoms. Meditation in such cases functions like a panacea in removing the disturbed patterns of behaviour. Mental impurities, nervous debility and lack of tranquility can be overcome through regular and proper meditation.

With the development of the purity and power of mind, coupled with the insight into the ultimate truth of nature, one is very likely to succeed in doing a lot of things in the right direction for the good of mankind. What is the reason behind that goes on attracting people to the cultivations of Vipassanā? What does account for today's ever increasing interest in meditation involving a large number of people all over the world? The answer is to be found in the Virtues of meditation as discussed earlier. A meditator having tasted the fruits of Vipassanā, feels a natural urge to communicate the benefits he had gained through meditation. This usually assumes the character of convincing others of the enormous benefit that follows meditation asking them at the same time not to hear or believe but to come and see for themselves the beneficial results of Vipassanā.

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To speak the truth, the motto of Vipassanā meditation is the total purification of mankind as a whole. Thus if individuals, societies in different countries realize the utter beneficial aspect of meditation, a day is sure to come when the tension-ridden world will find the right path for permanent peace. Every society is made up of individuals and if there is an overall mental development in individuals after undergoing proper meditation, such reaction will automatically change the entire scenario. At many Vipassanā Centres people from different countries render great service for the good of others. Such Indian experts have conducted Vipassanā Centres in some Western Countries and Vipassanā specialists from even Western Countries have made their services available in countries like Israel, Indonesia Thailand, Myanmar, Vietnam, Taiwan, and in former socialist countries. There is a distinct possibility that sooner or later, a stage will arrive when people all over the world will overcome the barriers of intolerance, distrust, racial discriminations and violence once they practise Vipassanā in a proper way. To sum up, world peace will no longer remain a distant dream and a peaceful world will emerge which the people of all countries are anxiously waiting for.

A person undergoes successful course of training in meditation, whether he is a religious man, or any of an administrator, a politician, a student etc.

So I think Buddhist Meditation is very essential in the perspective of international peace and humanity.

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2. Majjhima Nikāya, Satipaṭṭhāna Sutta.
3. Ibid.
4. Ibid.
5. Ibid.
6. Dhammapada. P.T.S. Vol. I. p. 17.

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Marriage in the Early Buddhist Literature

*Sadhan Chandra Sarkar**

The concept of marriage dawned with the development of civilisation in human behaviour when the ideas of forming society was thought very important and as well as essential for human progress and civilisation with the development of agriculture and other necessities of human life; and when specially the ideas of personal property and preservation flashed in the mind of the people who having left the caves and nomadic attitude finally preferred to settle in a peaceful state of existence.

Now let us explain the English term 'marriage', the equivalent of which in Sanskrit or Vedic language is *vivāha*. The word is derived from the Skt. root *vaha* with the prefix '*vi*' and suffixing with *ghañ* pratyaya. So the term '*vivāha*' means to take the responsibilities or burden of a girl or bride for the whole life to lead a united and concerted life as a social being. Besides the Classical Sanskrit term '*vivāha*' some equivalent terms are met with in the Ṛgveda. These are '*Hastagrāha*' (*Hastagrāhasya didhiṣoḥ-pānigrahaṇa kurvataḥ*, Ṛgveda 10/1/18/8) and *vahatu* (*tvastā duhitre vahatūṃ krnoti*, Ṛgveda 10/2/17/1). Sāyānācārya explains the term *vahatūṃ* as *vahatūṃ vahanam vivāham*. So it is clear that the responsibility on the part of the bride-groom is specially focussed here. In the Ṛgvedic notion '*vivāha*' was admissible with a *Savarna* girl, i.e. with the girl of same colour or caste (cf. *Kṛtvī duhitre vahatūṃ kṛnoti*. Ṛgveda 10/2/17/1).

Polygomy was also known in the Vedic period (cf. *saṃ mā tapantyabhitāḥ sapatnīniva parśavaḥ*, Ṛgveda). Again in the Ṛgveda the bride could choose the groom at her will also (cf. *Svayaṃ sū mitram vaṇute jane cit.*).

From the same Veda we know the *Sūrya-kanyā* was offered to Soma along with *Alaṃkāra* and *Vasana*, i.e. with ornaments and clothes. (cf. *Sūryāyāḥ bhudramidvāso* Ṛgveda 10/7/85).

The other word for *Vivāha* is *pariṇaya* the directives of going round of Agni by both the bride and groom. In the age of the Sūtras the '*vivāha*' is *svīkaraṇa* (cf. Pāṇini Sūtra, *upādyaṃ svarāṇe*).

The Gautamadharmasūtra, to which the Manusmṛti is indebted, states eight forms of '*vivāha*' or marriage viz., *Brāhma*, *Daiva*, *Ārya*, *Prajāpatya*, *Gāndharva*, *Asura*, *Ṛākṣasa* and *Paiśāca*. Baudhāyana Dharmaśāstra also

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attests these eight forms of marriage. However, the other Dharmaśāstras enumerate forms of marriage as two to six. The Arthaśāstra of Cāṇakya defines the all eight forms of marriage as stated by Manu.

In the pre-historical age, a kind of marriage (*Dāsikṛtā*) was in vogue and in such kind of marriage the girls were brought to the market and practically handed over to person concerned and the man would take the girls as wives. In German language it was known as 'Heiraten'.

In the ancient age it was known as *Śulkakṛta-vivāha* which was disdained and criticised by the ancient sages like *Āpastamba* and *Baudhāyana*. In fact the brides, in such marriage were treated as *dāsī* (*dāsīpadavācēyā*).

Now let us take up the main subject of my treatise-marriage in the early Buddhist literature. In fact, there is no place of marriage in Buddhist Order or *Samgha* which was meant for attaining *Arhatship* or *Nibbāna* by the *Bhikkhu* and *Bhikkhunīs*. These men or women nuns would forstake the worldly life and entered into the Buddhist Order for the take of the highest bliss of life. So the discussion on marriage in Buddhist-fold seems to be useless and unnecessary. In spite of that the concept of marriage was thrust upon the Buddhist society which was fourfold in number—*Bhikkhu*, *Bhikkhunī*, *upāsaka*, and *upāsikā*. We know that the Buddhist *Samgha* would have to depend upon the assistance of the lay-devotees like kings, merchants and others for the solid foundation and development of the *Samgha*. Moreover, the large number of female personalities entered into the *Samgha* being charged with pangs of sorrows and unhappiness of their social conditions. The *Theravāda* literature of the Buddhists has ample reflections of the then society as to marriage and other social customs. The *Therīgāthā*, *Jātaka*, *Vinayapiṭaka*, *Apudāna*, *Aṭṭhakathā* and *Avadānas* have vivid picture and concept of the marriage and wedded life of the Buddhists and others. In this content, the important concept of marriage in Buddhist literature has peeped into this present writings of mine.

The term in Pāli literature for marriage is *vivāha* or *āvāha-vivāha* which informs us of the system of inviting the groom to the bride's house and finally the groom would take away the bride in his own house after performing some rites and rituals connected with wedding ceremony. In the pre-marriage state the girls were regarded as *vikkīṇīya bhaṇḍa* saleable commodities which is testified from an utterance of *Visākhā*, a merchant's daughter, narrated in the *Dhammapada-aṭṭhakathā*. The girls as if, were treated as a son producing machine to keep up the lineage of family. In the same episode of the marriage of *Visākhā*, it is evident, from the utterance of the parents of *Puṇṇavaddhana kumāra* who refused to marry *Visākhā* (cf. *Putta, kulam nāma aputtakam na tiṭṭhati*).

Of the eight kinds of marriage prevalent in the Hindu *Brhāminic Śāstras*, we trace principally three kinds of marriage in the early Buddhist literature: (1) Marriage arranged by parents by both the parties of the bride and groom was known as *Brahma* or *Prājā-Patya*, 2) *Svāyambara* and 3) *Gāndharva*. Usually marriage arranged by parents would generally take place within their same caste, race and kula (rank). In most of the cases of such marriage it was a deep concern by the parties to keep sanctity of their *kula* or family-line and in this marriage one's own standing and professions were given priority to prevent degeneration of families. The Brahmins were very much orthodox in this matter, The *Ananusocanīya-Jātaka* informs us that a Brahmin parents advised their men to seek only Brahmin girls for the boy (*Brāhmaṇa Kumārikaṃ ānetha*). But some exceptions as to this norm were also found to prevail in the society. The violation as to caste and rank was noticed in the *Ummandatī Jātaka* (Jā No. 527) where *Senāpati Ahipāraka* did marry a merchant's daughter *Ummādanī*. Among the *kṣatriyas* the norm of marrying girls within the same *varṇa* was not always adhered to. But on the other hand the *Kṣatriyas* of Sākya-family preferred to marry only within their *gotra* or *Kula* for keeping the Sanctity of their blood. So the *Sākiyas* were defamed by others for marrying their own sisters, cousins etc. Marrying one's own sister among the *Kṣatriyas* is seen in the *Udaya-Jātaka* (No. 458) though the sister was born of different mother.

Marrying cousin was also in vogue and it is traced in the *Asilakkhaṇa* (no. 126) and *Mudupāṇi Jātaka* (No. 262).

In such marriage *mātuladuhitā* or *pitucchāputtā* were acceptable. The prince *vessantara* in *Vessantara Jātaka* (no. 547) was married to his maternal uncle's sister, princess *Māddī*.

The *Lalitavistara*, a Buddhist Sanskrit text, however, preserves its own characteristics of the *Mahāyānic* feeling. Here in this text we learn that *Suddhodana* had no specific notion of maintaining *Kulavisuddhi*. So he gave his men free licence to choose a befitting girl for *Siddhārtha* from any rank i.e. *Brāhmaṇa*, *Kṣatriya*, *Vaiśya* or *Sūdra* of the society. The *Assallāyana sutta* (*Majjhima nikāya II*) records that the *Brahmins* and *Kṣatriyas* could not strictly follow the norm of *Kula-parisuddhi*. Besides the fold of *Brahmaṇa* and *Kṣatriyas* the other two ranks of the society would not give much importance to the theory of *Kulavisuddhi*. So there was very often mixture of colour or ranks in them.

The *Dhamapadaṭṭhakathā* (IV, 59 to) states that a merchant of Rajagrha married a common girl who was expert in games with ropes etc. The

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Śārdulakarṇāvadāna of the *Divyāvadāna* relates a *Pratiloma* type of marriage where *Śārdulakarna*, a son of *Caṇḍāla*-leader was married to a Brahmin girl.

The regular type of marriage arranged by the parents of both the parties. We have the best illustrations in the episode of Marriage of *Visākhā*, daughter of *Dhanañjaya Setthi*. The *Dhammapadaṭṭhakathā* furnishes us with a vivid picture of this marriage ceremony. Even a king did attend the marriage party. It relates how the party of the bridegroom was received with proper dues. There is no typical dowry-system but the rich family usually would offer all sorts or necessary articles for domestic uses as gifts along with the daughter. The girls was also bedecked with costly ornaments.

The *Kṣemā Avadāna* of the *Avadāna-Śatakaṃ* speaks of another type of *Vivāha* viz., *Yajñiya-vivāha*, which is also solemnised with the permission of both the parties of the suitors. *Kṣemā*, daughter of Kosala-king was proposed by king of *Kāśī* for his son to bring an end to enmities between two kings. Here in the arrangement and preparation of the marriage the bride had to go round the altar of fire with offerings of *lāja* (fried paddy) to the god *Agni*. Here we learn that *Kṣemā* was going to be united with her proposed husband against her will. The miraculous events, however, saved *Kṣemā* who finally took refuge in *Tisarāṇa* of the Lord Buddha.

Both in the episodes of *Kṣemā* and *Visākhā* the norm of *āvāhavivāha* were clearly observed. The used practice in such form of marriage was that the bridegroom had to come to the bride's house on the fixed day arranged by the parents and the ascetics (*purohita*) concerned. The *Dīghanikāya* (I) also relates such form of *āvāhavivāha* in detail. If unfortunately the bridegroom could not be present or come on the auspicious day fixed by the *Purohita*, the bride was handed over to another groom (cf. *Nakkhatta Jātaka* No. 49). The specific function of a *purohita*, is, however, not described in the *Jātaka* or *Aṭṭhakathā*-episodes. It is stated earlier that the dowry-system was not prevalent in those days. But the *Hārīta-mātā Jātaka* (No. 239) offers us a different picture a bath-money (*nahāna-mūlaṃ*) was squeezed from the father of the bride.

II. *Svayamvara-vivāha*: The *Svayambara Pruthā* or system was found to exist where the bride had easy access to chose her husband on some conditions applied for the suitors. In the epics like *Ramāyaṇa* and *Mahābhārata* the marriage of *Sītā* and *Draupadī* was solemnised by this form. In *Svayamvara* marriage the girls on attaining proper age (normally sixteen to twenty years) were allowed to choose their husbands, privately or publicly from a number of suitors. Sometimes a sort of competition of valour or other qualities on

the part of suitors became criterion. Usually this type of marriage was restricted to kingly classes. [It is pertinent to note here that early marriage was mostly unknown in the Buddhist literature though there are some exceptional cases. So Hindu system of *Gaurī-dāna* was not popular on the other hand the normal marriageable age was fifteen or sixteen years; this has been evinced from the story of Visākhā's Marriage of the *Dhammapadaṭṭhakathā*.], Pali *Kulāvaka Jātaka* (No. 31) and *Nacca Jātaka* (No. 32) bespeak of such *Svayamvara*-marriage. The *Suprabhā Avadāna* of the *Avadānaśataka* has also a hint to such marriage which could not be finalised because of the unwillingness of suitors.

The Pali *Kuṇḍala Jātaka* (No. 536) is a unique example of *Svayamvara* marriage. This episode reminds us of *Pañcapāṇḍava's* marriage with *Draupadī* narrated in the *Mahābhārata*. Here this *Jātaka* took a fine departure from that of the epic story. Here *Kṛṣṇā*, the foster daughter of king *Brahmadatta* of *Kāśī*, herself is found to select all the sons of king *Paṇḍu*. This story also indicates the existence of the polyandary system in Buddhist age also. But it is obviously true such kind of marriage was a special one and not accepted in the society as a rule.

In the time of Buddha *Svayamvara* i.e. free choice of a husband by a girl was only an exceptional boon, conferred on her by the father with whom the final verdict might still remain.

III. The third form of marriage i.e. *Gāndharva*-marriage, is also traced in the Buddhist literature. In such kind of marriage, the bride and bridegroom made their own selection in absence of their guardians' permission or knowledge. In fact, in such marriage no ceremonial rites and rituals were observed; so marriage was secretly performed by exchanging garlands only the Lord Buddha had despised the *Gāndharva* marriage (*Āṅguttara-nikāya* II. p.167) as this would often take place out of passion and sexual urge and satisfaction.

There are many references of *Gāndharva* marriage in the *Jātakas* and *Aṭṭhakathās*. The *Kaṭṭhahārī Jātaka* (No. 7) reminds us of the epic episode of the *Mahābhārata*, and relates that a king fell in love to see the beauty of girl picking up sticks in the grove and the king *Brahmadatta* of *Kāśī*, being intimate with her married *Kaṭṭhahārī* girl by offering signet ring.

The *Dhammapadaṭṭhakathā* (Dhp.a I p. 191) bears similar romantic episode of *Svayamvara-vivāha*. Here the daughter of *Caṇḍapajjota*, the king of *Ujjenī*, fell in love with *Udena*, king of *Kausambī*. At last the daughter fled with *Udayana*. The incident of *Gāndharva*-marriage is also traced in *Vīṇāthūna Jātaka* (No. 232) and *Mahāummaga Jātaka* (No. 546).

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Besides the three types of marriages discussed above, we are in the know of the 4th type Hindu-marriage named *Āsura-vivāha* in which the women were forcefully taken away after killing her relatives. From the *Takka-Jātaka* (No. 63) we know that the king of *Kośala* having conquered the king of *Vārāṇasī* ransacked his kingdom and the chief queen was forcibly taken away to his kingdom and finally the chief queen of *Vārāṇasī* was also made his chief queen of *Kośala* country.

The polygamy was a rare incident in general life but the wealthy people had a number of wives.

The system of re-marrying was also seen to exist. This would occur in case of forsaken wives, widows. The women in such cases were permitted to take another new husband according to their will. The *Ruhaka Jātaka* (No. 191) relates that a Brahmin drove her wife away and took another wife. In most of such incidents the wickedness of wife was the cause of re-marriage. The marrying of widows was prevalent generally in the families of low-class people. The *Nanda Jātaka* (No. 39) has some hints to such type of marriage.

In the *Therīgāthā* there are many examples marrying twice or thrice by the ladies who were under suppression and ill-treatment of the family-members. *Isidāsī*, thus, had to accept husband for more than once for her ill-luck caused through various reasons. Again, it is quite interesting to note here that the divorce was also known in the Buddhist age. The *Therīgāthā* (verse No. 420-421), *Majjhimanikāya* (I, 109), *Dhammapadaṭṭhakathā* (verse 5. P.T.S. ed.) and *Vinayapiṭaka* (III. p. 83) are replete with the occurrences of divorcing both by men and women.

But no social or legal act in this respect was seen to be imposed by the authorities of Law. The *Kaṇhadīpāyana Jātaka* (No. 444) however, states the oppressed wife having divorced her husband did not agree even to take another husband as it was not sanctioned by social custom.

From the foregoing discussion we observe that the treatment has been restricted to early Buddhist literature. Now we try to relate, in short, the forms of marriage together its rituals and customs in the following pages. Here we have specially dealt with the marriage system current in the Bengalee Buddhist section of Bengal (both Bangladesh and West Bengal). In my discussion I have taken help of two important articles by Dr. Benimadhab Barua : a) *Bauddha Samāj - Ihār upādāna, Gaṭhaṇ Praṇālī, Vivāha-paddhati Avasthā, O Ādarśa* b) *a booklet on Bauddha-pariṇaya-paddhati*. Of the three types of marriages which are found in the early Buddhist literature, we now-a-days find only two types in the Bengalee Buddhist society—(1) the regular marriage arranged by

the guardians of the both sides. This may be compared with the Hindu *Brāhma* marriage, and (2) *Gāndharva*-marriage very specifically is known as Love-marriage to day. In the context of the environment of the modern days even *Gāndharva* marriage is being finally settled by the guardians. This type is culminated through the Buddhist customary system of wedding ceremony. In most of the cases such type of marriage is registered by the Hindu code bill. Some of the *Gāndharva* marriages we trace the Buddhist girls and boys are being united with Hindu boys and girls. So in such relationship obviously there is a mixture of two different religious cultures and ideas.

In the rites and rituals of the Bengal Buddhist Society we have always noticed a great impact of the Hindu-rituals. The *upāsaka*-classes of the Bengalee Buddhists again belong to different Buddhist Saṅgha of Buddhism. Generally the marriage is not permitted within the same family or clan. Marriage between cousins (maternal or paternal) are disdained and not sanctioned by the Bhikkhus and Buddhist society. Though marrying of own sisters and brothers were known among the Sākyas in the past.

The divorcing of the husband by the married wives, or wives by the husband is now permitted under conditions and circumstances as it was permissible in the early days of Buddhism. After divorce both the husband and wife can accept new wife and husband respectively. This was rare in the past. But such acceptance was not praiseworthy and the Buddhist society took it to be as *Sāṅgā* i.e. not a regular and respectable marriage. The marriage in the Bengalee Buddhist society was deemed as one of the *Samskāras* like the Hindus. '*Saṅgā*' therefore, is treated a kind of contract on the other hand the regular marriage was taken as '*Bhāgyalipi*' or destined by the almighty Buddha. The mode and system of marriage is principally guided or based on *Brāhma* form of Hindu marriage. Where the guardians would offer the daughters the groom as way of *Sampradāna*, and in the midst of assembled invited persons who are the witness of the wedding ceremony. In the *Saṅgā* type of marriage the customary rites and rituals are not practised. No *Mantras* are chanted by the Bhikkhus on this occasion.

In general '*vivāha*' takes place in the house of bride but when it is managed in the house of the bridegroom it is known as *āvāha*. So *āvāha-vivāha* which is known to be current in the early days has now changed its colour in the context of the present days. All wedding ceremonies are now known as *vivāha* in the broader sense.

On the day solemnising, the Bhikkhus are invited to enchant *Maṇigala-sutta* and other *Parittāna-suttas* in presence of the guardians and relatives and

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friends etc. One is to act as '*Mantra-dātā*' the initiator of incantations; after that followed the act of *Sampradāna* (offering of the bride) which is conducted by a near relation of the party. In the booklet named '*Bauddha-pariṇaya-paddhati*' by Dr. Barua has been recorded the types of *mantras* to be chanted on the occasion with proper process and timings. A hand written Manuscript as to the method and system of *vivāha* has also been discovered by Mr. Sarvananda Barua. Here we find recorded the vivid description of the *mantras* and their method of applications.

The second book on marriage is '*Bauddhaparinaya Nīṭisāstra*' by one Sarat Chandra Barua. Here also we find a complete and detailed description of wedding process and methods to be observed by the Buddhists of Bengal.

From all the booklets we get information about customary rituals to be observed by the Bengalee Buddhists. But now a days with the modernisation of the society the pictures are changed and short cut method are being introduced with the sanction of the society concerned. A good number of cultured Buddhist people are selecting bride and groom from other religious fold like Hindu, Brāhma and Christians. In such marriages, there is very often adjustment of the rituals and customs in respect of the wedding ceremony even then most of the people of the Bengalee Buddhist society are seen to be guided by the principles of Buddhist law of marriage.

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A Note on some Buddha and Bodhisattva clay images from West Bengal

*Samir Kr. Mukherjee**

Archaeological explorations and excavations during last three decades in some early historical sites in West Bengal have brought forth some interesting clay sculptures of the Buddhas and the Bodhisattvas. Besides sculptures in clay, a reach crop of antiquities in clay in the form of seals, sealings and plaques with Buddhist affiliation have also been brought to our notice. It may be pointed out in this context that discovery of antiquities with Buddhist association is noting new in Bengal as we have got some evidences to prove that Buddhism had already a footing in Bengal in the early centuries of the Christian era. Apart from the missionary activities of Emperor Asoka as recorded in Divyāvadāna and the travel accounts of notable pilgrims like Fa-Hien, Hiuen Tsang, we have some epigraphic evidences too which prove that Buddhism had already become well known in Sāñchi, Madhya Pradesh from Puṇḍravardhana (North Bengal) is indeed interesting in this context.¹ An epigraph from Nāgārjunikoṇḍā datable to the 3rd Century A.D. includes Vaṅga (South-eastern Bengal) in a long list of well known countries, which were converted to Buddhism by the masters and fraternities of Sri Lankan monks.² Available evidence in the form of inscription, images in stone and bronze and testimony of the Chinese pilgrims put together attest to the fact that Buddhism already received royal patronage not only during the Gupta rule in Bengal but till the days of the Pāla rulers.

The present paper primarily confines to some images, which add to our existing knowledge about popularity of Buddhism represented through the medium of clay in some renowned urban centres of West Bengal.

It may be pointed out here that the sites that yielded objects in terracotta in West Bengal with Buddhist affiliation include Tamluk (ancient Tāmrālipta, Dist. East Midnapur), Chandraketugarh (Dist. North 24 Parganas), Karṇasuvarṇa (Dist. Murshidabad). The last three sites are well known Buddhist sites that unearthed monastic establishment, stūpa bases and rich crop of antiquities of Buddhist affiliation in stone, stucco, bronze and clay seals and sealings.

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1. TAMLUK

The site of Tamluk on the right bank river Rupnarayana represents the ancient Tāmralipta. The kingdom of Tāmralipta and the city known by the same name has mentioned in the Epic, the Purānas and in various Sanskrit and Pali texts, in the Sri Lankan chronicles, the Mahāvamsa and the Dīpavamsa besides in the itinerary of Fa-Hien, Hiuen-sang and I-tsing. The works of Pliny (C. 1st Century A.D.) and Ptolemy (C. 2nd Century A.D.) refer to this flourishing port as Taluctae and Takalites respectively.

The excavations at this site by the Archaeological Survey of India has revealed that the site had a neolithic-chalcolithic background at the beginning of the occupation and later around the 3rd-2nd Centuries B.C. the site grew up considerably as indicated by the cultural assemblages recovered from the excavations. The site further attained an urban character in the succeeding Kuṣāṇa and the Gupta period and remains in occupation till recent times.³ The prosperity and affluences of the site possibly both as port and an urban centre were due to trade and commercial contacts with the outside world. The following images-clay from Tamluk by stray finds deserve mention.

(a) BodhiSattva Head

Height 5 cm. C. 5th Century A.D., Tamralipta Sangrahalaya, Tamluk, Dist. East Midnapur.

The Bodhisattva head is an example of excellent craftsmanship and technical perfection attained by the artists of the Tāmralipta atelier in clay. The oval face of the figure with drooping eye-lids, sensuous lips, sublime smile and mind absorbed within conveys unbounded spiritual grace and sublimity. The precisely articulated curls of the hair turning to the right, as prescribed in the iconographic texts deserve mention. The smooth modelling and pliable surface of the figure in question although done through the medium of clay is remarkably subtle, enhancing plastic of the head. The head made out of double mould is applied with a lustrous slip of red colour.

(b) Seated Buddha

Height 6.5 cm., C. 3rd-4th Century A.D., Tamralipta Sangrahalaya, Tamluk, Dist. East Midnapur.

The figure possible seated in *padmāsana*, with surviving hands extended upto the elbow indicate that the god is represented in *dnyānamudrā*. The figure is characterized by a simple halo having two

intended circle lines done by incision. The hair style deserves special mention. The hair is tied up into a top-knot, reminding us the treatment of the Bodhisattva images in the Gandhāra idiom. The round face with beautiful chin, with protruding lips, elaborate elongated ear lobes, broad forehead and half-closed eyes denoting deep meditative position signify the transcendental aspect of the terracotta Bodhisattva. The *saṅghāti* or robe in four-fold are placed at the end of the left shoulder. The smooth grace of the bare chest adds charm and beauty of the Bodhisattva figure. The treatment of the figures is reminiscent of the Mathura tradition. Since Tāmralipta was port town of considerable significance, besides being a centre of Buddhism as attested by the testimony of the Chinese travellers and other literary sources, it is quite likely that the Mathura influence reached this port town at the heyday of the Kuṣāṇa period. The figure may be assigned to the 3rd Century A.D.

(C) Head of the Buddha

Height 7.5 cm. C. 5th-6th Century A.D., Tamralipta
Sangrahalaya, Tamluk.

The oval faced Buddha with dropping eye, lids, sublime smile and the absorbed within conveys unbounded spiritual grace. The modelling of the smooth surface although rendered in clay is remarkably sublime and subtle, enhancing the plastic qualities of the head. The hair style in typical curls noticable in case of the Buddha in stone has been rendered less prominently as little circles. The top-knot of the head usual in Buddha figures in stone has also been shown in this figure. Thus the well-proportioned Buddha head can be described as the epitome of the classical Buddha heads of the Sarnath atelier copied in terracotta in the C. 5th-6th Century A.D.

(D) Buddha in the Attitude of Preaching

Height 7.5 cm., C. 6th Century A.D.

Tamralipta Sangrahalaya, Tamluk, Dist East Midnapur

A height mutilated figure of the Buddha made out of double mould depicts the torso in the attitude of preaching the First Sermon. The treatment of the transport drapery covering the body is found together below the arms. The gentle undulating outline of the body appears all the more sensuous and graceful which remind us of stone parallels from the Sarnath idiom of the Gupta period. This is assignable to C. 6th Century A.D.

(E) A Scene from the Chaddanta Jātaka, C. 1st Century A.D. Tamluk

A few terracotta plaque made out of mould stylistically ascribable to the Suṅga and the Kuṣāṇā period represent scenes from the Jātaka. In many cases, their identification is not free from doubt because of the summary treatment of the stories. Among the stories identified at Tamluk and Chandraketurgarh, mention should be made of the Chaddanta Jātaka, the Mātanga Jātaka, the Jetavana scene and the Padakusalamāṇava Jātaka. The representation of the scenes in plaques presupposes wide popularity of the stories during time under review. The story of the Chaddanta may be cited as an example. According to the story, the Bodhisattva was once born as a six-tusked elephant with the name as Chaddanta, who was the leader of the herd of elephant. He used to entertain his consorts generally by offering lotuses while sporting in a lotus pool. One of his two wives bore a grudge on him for not being presented with flower which the other received. Thus being ignored repeatedly she died with a prayer to be reborn as the queen of Vārāṇasī in her next birth so that she can take appropriate vengeance on her husband. Thus being reborn as the queen of Vārāṇasī and during a feigned illness, she expressed her desire to the king to fetch the tusks of Chaddanta which could only cure her. When a hunter approached the royal elephant to secure the tusks, Chaddanta voluntarily gave out his tusks and died. Though joyous at the beginning the queen died out of remorse and shock at the noble gesture of her former husband. The artist of the plaque under discussion graphically depicted the first part of the story in which Chaddanta is found sporting with the herd in a lotus pool. The summary representation recalls the same scene in the southern gallery of the famous stūpa at Sāñcī, Madhya Pradesh.

II. TILDĀ

Tildā, Dist. East Midnapur is an important historical site that yielded quite a few interesting terracotta types of the Gupta period including a gold coin of Vishnu Gupta.⁴ The terracotta figurines belonging to the Gupta period include typical female figurines with trefoil style, male heads with wig-like hair fashion, horse-rider variety and others. Among the remarkable terracotta finds discovered at this site mention should be made of sealing bearing the legend in late Gupta characters and terracotta figure of Jaina Tirthāṅkara in *Kāyotsarga* posture. The latter possibly of the only of its kind till discovered in West Bengal. The site still awaits systematic exploration and excavation. An interesting terracotta plaque from here deserves mention.

(E) Buddha in the Gesture of Preaching the First Sermon

Height 18.6 cm. C. late 6th Century A.D., Tilda, Midnapur.

Asutosh Museum of India Art, University of Calcutta, Kolkata.

The remarkable find is a rectangular plaque depicting the seated Buddha in the yogic posture on a raised seat, his hands engaged in the gesture or preaching the first sermon (*dharmacakra-Pravartanamudrā*). The face beaming with calm and reposeful attitude as in deep meditation conveys the prevailing trend of the eastern version of the typical Gupta classical idiom that originated at the Sarnath atelier in the 5th Century A.D. The presence of an upper garment covering the body has been indicated by the artist more naturalistically through wrinkles and folds of the robe. The oval shaped aureole behind the head bearing the Buddhist creeds in characteristic Gupta script further strengthens its description to the Gupta period. The Buddha's hair is pulled away from the head and tied in fairly substantial bun at the top which distinctly relates to the prevailing norm of the Gandhāra school.

III CHANDRAKETUGARH

The site of Chandraketugarh (presently known as Berachampa) in North 24 Parganas was excavated by the University of Calcutta for ten seasons since 1956-57.⁵ The excavation have laid bare six periods of continuous occupation, ranging in date from the pre-Mauryan to the Pala period. That the site was once enclosed by a huge rampart wall is still traceable at places. Available archaeological date tend to prove that the town attained urban character by the 2nd. Century B.C.⁶ The growth and prosperity of this fortified city was further intensified during the Kuṣāṇa and the Gupta rule possibly through overland trade as well as coastal trade. The flourishing state of city and its environment are also attested by the discovery of large polygonal brick built stupendous structure in *Sarvatobhadra* plan at a mound locally known as Khanā-Mihirer Dhipi, which in all probabilities, represents a temple of the Gupta period. The discovery of a few object in terracotta, stone and lacquer from this site with Buddhist affiliations have some significance. Most interesting finds here include, Bodhisattva figure in typical sikri stone of Mathura schools of art belonging to the Kuṣāṇa period, and lacquer painted plaque depicting Buddha in *Bhūmisparśa mudrā*. Excavations at this site further point out the remains of two votive *stūpas* and an extensive brick-built wall which possible hint at the existence of a Buddhist establishment in later Gupta times.⁷ The

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neighbouring sites that yielded antiquities include Hadipur, Jhikra, Haroa etc. The following clay images deserve mention :

(F) Buddha Seated in Meditation

Height 8.5 C. 8th-9th Century, A.D.

Balanda Pratnasangrahalaya, Haroa, 24 Parganas (North).

Here the Buddha is shown seated in *yogāsana* posture on a raised seat. He is shown bae-bodied, wearing a loin-cloth, the folds of which hang in the centre and rest on the seat. His left hand is placed on his left thigh, while the right hand is raised to his chest in the gesture of reassurance. The chubby-face, open-eyed countenance and stockily-built body with shorter neck deserve notice. The curls of the hair have been rendered somewhat sketchily as it twisted. The prominent cranial bump over the head also deserves notice. Thus the short curly hair, the protruding *uṣṇiṣa* and elongated earlobes denote the superhuman qualities (*mahapurūṣalakṣmaṇa*). The entire figures is set off against a semicircular nimbus having incised marking at both the edges and a *stūpika* in the centre of the arch on the top. The figure is presumably of C. 8th-9th Centuries A.D.

(G) Buddha in the Attitude of Preaching

Height 10 cm. C. 7th-8th Century A.D. Balanda Pratnasangrahalaya, Haroa, Dist. 24 Parganas (North).

The beautiful relief from Haroa, a site not far off Chandraketugarh on river Vidyādhari, made out of single mould shows a serene and perfectly poised Buddha engaged in preaching his First Sermon (*dharmacakra-pravartana mudrā*). The height ornamented halo with flying *vidyādhara* on the upper right corner and the *makara* and similar figures on the sides remind us of parallels that survive in the Gupta period from Sarnath atelier. The face although mutilated shows his eyes absorbed within. Elongated earlobes, hair tied into knot have been beautiful rendered by the artist. The Buddha here wears a *saṅghāṭi* (drapery), covering both the shoulders characteristic of the Schools under discussion. Below the Buddha's seat, a wheel is shown diagonally symbolizing the "Deer Park" at Sarnath, where the Śākyamuni delivered the First Sermon. On the two sides of the wheel are found seated five ascetics with their hands clasped in the gesture of adoration. The famous and popular incident of preaching the First Sermon at Sarnath thus has been depicted by the clay modeler in his own manner. Thus in a way the clay figures of the Buddha distantly

carries the Sarnath legacy. On stylistic considerations, the figure may be assigned to C. 7th-8th Century A.D.

OBSERVATIONS

Discovery of terracotta figures, plaques, images at Tamluk is indeed interesting. As stated above, Tamluk was an important port town and a flourishing urban centre. This is amply demonstrated by the cultural assemblages revealed by the two successive seasons' dig. The account of the Chinese pilgrims like Fa-Hien, Hiuen Tsang more particularly speak high of the prevailing state of Buddhism in this region. The pilgrims during their visit to this place noticed the existence of monasteries and *stūpas* even sating back to the days of Aśoka in the neighbourhood. Unfortunately limited excavations at this site by the A.S.I. could not yield any structure or remains associated in anyway with Buddhism. The port town was used both by Fa-Hien and Itsing for their return journey to China. As per the tradition preserved in Mahāvamsa, we come to learn that the mission of Emperor Aśoka started for SriLanka (Ceylon) from this port. The importance of this place both as a maritime port and an emporium of trade is also attested by Kathāsaritsāgara. If we take into account the authenticity of the Chinese account then stray and isolated finds of antiquities having Buddhist themes on them bear some relevance. We can not rule out the possibility that Tamluk being a port town was frequented by pilgrims, monks, merchants and voyages and it is quite likely that small sized portable antiquities were carried by them during sea-voyages as auspicious objects. There are evidence to prove that in addition to bronzes, small sculptures in stone, terracotta and wood were carried from religious centres by pilgrims, monks, merchants to distinct places both within India and to South-East Asia and China. Discovery of an inscription in Northern District. Welleslay province in Malaya Peninsula refers one *mahā-nāvika* (great mariner) BudhaGupta hailing from Raktamrittikā clearly demonstrates that he actually went to Malay peninsula from Kaṇṇa Suvarṇa, Dist. Murshidabad, West Bengal. The above inscription in strat stone containing Buddhist *sūtra* and a representation of *stūpa* carries some magical import for the safe journey of the navigator.⁶

The site of Chandraketugarh like Tamluk was flourishing urban centre in the contemporary socio-religious concept. Excavations undertake and though on limited scales point out the existence of some structures with possible Buddhist association.⁷ Besides yielding Buddhist themes in terracotta, the site produced a few objects other than terracotta's with

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Buddhist affiliation. These include of Buddha Śākyamuni in stone,⁸ a plaque in lacquer depicting the Buddha in *bhūmisparśamudrā*,⁹ a mutilated sealing with usual Buddhist creed in Gupta character¹⁰ and a miniature bronze image of standing Maitreya.¹¹ The very execution of the figure of Buddha Śākyamuni in typical mottled red stone of Mathura with the arm covered by a garment (Saṅghāṭi), the folds of which have been delineated beautifully. His face is characterized by wide, staring eyes and a smooth gently smiling expression. The earlobes are prominent distinguishing as a sign of his superhumanity. The spiral top knot and *urṇā* are absent. The figure is a miniature version of the colossal Buddha and Bodhisattva images of the Kuṣāṇa period at Śrāvastī, Sārnāth. Kauśāmbī, Mathurā and elsewhere and retains “the solid dignity in its physical form and bearing.”¹² The plaque in lacquer (size 3.4x4 cm.) now in the Indian Museum collection, Calcutta represents the Buddha seated in Vairāsana on a double-petalled lotus throne. The left hand rests on the lap while the right hand is in earth touching posture (*bhūmisparśamudrā*). Further there are rows of miniature *stūpas* that decorate the background of the stela.

The site of Karnaśuvārṇa was mainly a centre of Buddhist faith as the available archaeological materials prove. Discovery of a large number of seals having the names of pilgrims and sometimes even having of their native places strongly suggest that the Raktamrittikā Mahāvihāra maintained contact with contemporary Buddhist centres of far off regions. Like Tamluk this was frequently by monks and pilgrims.¹³

At Bharatpur in Burdwan district, excavation by the Archaeological Survey of India has exposed the remains of a Buddhist establishment assignable to the 8th or the 9th century A.D. The site is notable because of the existence of a brick built *stūpa* architecture so far found in Bengal. Among the remarkable finds here, the Buddha figure in the *Bhūmisparśamudrā* in stone deserve mention. Interesting enough no terracotta made objects of Buddhist affiliation has been found here.¹⁴

Enough evidence are forthcoming now to prove that the site of Chandraketurgarh was centre of trade and commerce in the early century rise of the Christian era. This has been proved by the recent discovery and decipherment of some Kharoṣṭhī and mixed script (*misritālipi* i.e. admixture of the Brāhmī and the Kharoṣṭhī) by Professor B.N. Mukherjee on seals, sealing, pots and plaques at this site.¹⁵ These are mostly found as chance finds. Palaeographically these inscriptions are dated between the time bracket of the 1st century to the 3rd-4th centuries A.D., the period

that witnessed urban prosperity of the site. The use of Kharoṣṭhī script and language in typical style and form of the north-western prākit, besides the discovery of few seals depicting large sea-going vassals tend to prove that the site of Chandraketugarh and the adjoining area were being occupied by a certain community of traders hailing from the traditional Kharoṣṭhī using zone of India, i.e. Northwestern India, who, in all probabilities, came here either as migrants or traders. The site being located not far from river Vidyādhari possibly represents the port of Gaṅgā (or Ganges) mentioned by Periplus and Ptolemy. This assumption gained further momentum by some indirect evidences furnished by some Chinese sources like K'ang-tai and Liang-shu datable to the early centuries of the Christian era, which inform us that sea-going vessels used to bring central Asian horses to Ko-Ying country.¹⁶ The latter place has been identified by scholars either with the Malay peninsula or with Sumatra. It has been suggested by Professor Mukherjee that the port of Gaṅgā might have served as the possible intermediary station for importing horses from Central Asia by the traders of the north-western India to the Ko-Ying country in the early centuries of the Christian era.¹⁷ This contact with North-western India particularly with Gandhāra region has left its import in the domain of art as reflected in stylistic features and costumes of some terracotta sculptures, figures on seals betraying unquestionably strong Graeco-Roman influence.¹⁸ It is not unreasonable to presume that the traders from North-West India who were primarily staunch believers of Buddhism might have been responsible for the introduction of Buddhist faith and belief in this region. Available evidences tend to show that Buddhism primarily made its headway at different urban and trading centres that has good network of communication. This may be true at least in case of the above four sites yielded the plaques, seals and images with Buddhist affiliation.

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Different schools and sects in North and North-East Asia

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It is a common feature that any religion otherwise almost all religious systems usually diverge more or less from their original type in the hands of enthusiastic disciples. Actually the tendency of every religious movement is towards deterioration and disintegration. Dr. M. M. Williams states that after sometimes, disagreements among the followers of any great leader seem to be inevitable and always lead to sectarian divisions and subdivisions.¹ So, the corruptions and schisms of Buddhism are the natural and inevitable outcome of its own root-ideas and fundamental doctrines.

Thus eighteen sects of Buddhism followed by four principal sects viz., *Vaibhāṣika*, *Sautrāntika*, *Mādhyamika* and *Yogācāra* emerged in India which were again marched into two broad divisions—*Hīnayāna* (Little Vehicle) and *Mahāyāna* (Great Vehicle). The *Hīnayāna* is said to be connected with the *Vaibhāṣika* and *Sautrāntika* and the *Mahāyāna* with the *Mādhyamika* and *Yogācāra* schools. As such, it may be stated that the inhabitants of North and North-East countries have always shown a preference for the *Mahāyāna* while the people of South and South-Eastern countries have always preferred the *Hīnayāna*. Although it is noticeable that the *Mahāyāna* originated around Indus while *Hīnayāna* around Ganges although the two extremes of teaching were not always confined to these two areas even on Indian soil. But they were often intermixed with each other. Thus, it is seen that sometimes some sects of *Hīnayāna* school occupied the foremost position in Northern Asia whereas some sects of *Mahāyāna* got prominent place in Southern Asia.

Now, the different sects or schools of the North and North-East countries are as follows:

Sects of Central Asia:

It is already stated that different places of extensive Central Asia were the stronghold of Buddhism and Buddhist culture. So at different times different sects got prominency on those places like Kashgar, Kucha, Trufan, Khotan etc.

In Kashgar:

According to the Chinese traveller Fa-hien, Buddhism was in a flourishing condition in Kashgar and he also found there more than two thousand monks

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with their followers probably belonging to the *Sarvāstivāda* sect of the *Hīnayāna* school. Again, when Hiuen Tsang visited Kashgar, gave an interesting account of the religious condition of Kashgar in his itinerary. Hiuen Tsang states that he came across many hundreds of monasteries with about 10,000 monks of the *Sarvāstivāda* sect. Again, Kumārajīva, the reputed scholar came to Kashgar from India and stayed there for about a year. Kumārajīva studied the *Abhidharma* of the *Sarvāstivāda* sect with a competent teacher there. So the account of the Chinese pilgrim identifies the existence of the followers of the *Sarvāstivāda* sect of the *Hīnayāna* school in Kashgar in Central Asia.

In Kucha:

Kucha is another wellknown town of Central Asia. In the history of Buddhism Kucha occupies an immortal position because of Kucha is the place of residence of the famous Buddhist monk Kumārajīva. He studied *Abhidharmapiṭaka* on his way to Kucha and also studied *Vinayapīṭaka* of the *Sarvāstivāda* school.² There were more than one thousand monks in Kucha at that time. Later on Kumārajīva was converted to *Mahāyāna* Buddhism. A Chinese King viz., Fu-Chien of Tsin dynasty took Kumārajīva as a captive in 383 A.D.³ In China, he translated more than ninety-eight Buddhist texts which helped him to won great reputation in China as one of the greatest exponents of Buddhism, specially the *Mahāyāna* form of Buddhism. Another noted Buddhist monk Dharmagupta came to Kucha in about 534 A.D. and resided there for two years in a monastery newly built and taught the *Mahāyāna* texts to the King and the laity. Dharmagupta also visited China to propagate Buddhism there. It is stated in his account that in China, *Mahāyāna* Buddhism greatly flourished there at that time.

Again, Hiuen Tsang who visited Kucha in 630 A.D. states that in Kucha, there were about one hundred monasteries with more than five thousand disciples belonging to the *Sarvāstivāda* school of *Hīnayāna* Buddhism. So in Kucha, both the followers of *Hīnayāna* and *Mahāyāna* were resided in Kucha.

In Turfan:

The Buddhist monks of Turfan were solely guided by the monks of Kashgar and Kucha in regard to their ecclesiastical acts in the early period. But with the occupation of the country by the Chinese dynasty which ruled till the middle of the 7th Century the monks of Turfan were highly influenced by the Chinese form of Buddhism during this period. Hiuen Tsang stayed at Turfan for about a month who expounded the 'Prajñāpāramitā' containing the basic teachings

of *Mahāyāna* Buddhism. Therefore, both the *Hīnayāna* and *Mahāyāna* prevailed there no doubt.

In Khotan:

It is already stated that Buddhism first introduced in Khotan by king Vijitasambhava, who founded the royal dynasty at Khotan.⁴ Vijitasambhava was the grandson of Kustana and the great grandson of Emperor As'oka of *Maurya* family of India. Many Buddhist scholars devoted themselves to the Buddhist studies. In about 260 A.D. Chu-shin-hsing, a Chinese Buddhist monk came to Khotan and collected a large number of original Buddhist texts and sent those to China. A Khotanese Buddhist scholar Mokṣala by name with the assistance of an Indian monk translated some *Mahāyāna* texts viz., '*Pañcaviṃśatisāhasrikā Prajñāpāramitā*, *Vimalakīrtinirdeśa* and some other *Mahāyāna* texts in Chinese. So it is evident that Khotan was a great centre of *Mahāyāna* studies in the early third century A.D.⁵ According to Fa-hien, there were some ten thousand monks mostly the followers of *Mahāyāna* faith. Again Fa-hien states in his itinerary that in the country also there were small *stūpas* in front of the each house of the lay people.⁶

After Fa-hien, Hiuen Tsang also visited Khotan on his way back home in 644 A.D. His account also furnishes us with the fact that during his visit to Khotan, there were about one hundred monasteries with some five thousand monks who were the followers of *Mahāyāna* Buddhism. So it is clear that the Chinese Travellers agreed on the fact that the people of Turfan, Kucha and Kashgar etc. are *Hīnayānist*s whereas the people of Yarkhand and Khotan followed the *Mahāyāna* faith of Buddhism. Therefore, it may be concluded safely that in Central Asia *Mahāyāna* Buddhism flourished side by side the *Hīnayāna* Buddhism as some of the places bear the marks of the existence of the *Sarvāstivāda* sect of *Hīnayāna* faith.

Buddhist Sects of Mongolia:

Mongolia received Buddhism from Tibet no doubt, which is roughly called 'Lamaism'. The great Mongol conqueror Jenghiz Khan conquered Tibet⁷ in 1206 A.D. and followed the Tibetan Buddhism as well. Before that period, Mongolians had come in contact with various religious cults like Zoroastrianism, Islamism, Shamanism, Confucianism, Chistianism etc. besides Buddhism. It is interesting enough that Shamanism have much common ground with Buddhism of other Northern countries which had become mixed up with Saivism rather magic.⁸ But Kublai Khan, one of the greatest descendants of Jengiz Khan adopted the Lamaistic or Tibetan form of Buddhism. Interesting enough that

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among the Lamaistic prelates, the head of *Sāskya* Monastery and the Red school of Southern Tibet acquired a kind of sovereignty.⁹ It is said that Khublai Khan was thus the creator of the first Lamaistic Head of Red sect who had corrupted themselves by allowing the marriage of monks and they brought laxity in other matters as against the orthodox yellow garments of primitive Buddhism who used to wear yellow cap also. Therefore, in Mongolia two different sects are found viz., - Red cap sect and Yellow cap sect.^{9a}

Buddhist Sects of Tibet:

According to the Stone Edict of Lhasa, Buddhism entered in Tibet before the time of the King Srong-Btsan-Gampo (630-698 A.D.), the great king of Tibet. But Buddhism had to face a strong opposition from priests and people who were the followers of 'Bon' animism. Sri-Srong-De-Btsan, the son of the Chinese princess was called the Tibetan Aśoka who summoned the great scholar 'Padmasambhava' from Nalanda in India. Padmasambhava learned the idealist philosophy and the magic and occultism of the *Yogācāra* school. In 747 A.D., Padmasambhava settled in Tibet with a company of other Indian monks and some Tibetan novices, of whom one Dpal-bangs was the foremost.

Lama Dpal-bangs was a great scholar and translator of the Sanskrit texts.¹⁰ Their translation contains the *Kan-gyur* or the Canon in 108 volumes, which is again divided into seven sections. Besides *Vinaya* and *Sūtras* it contains *Tantras*. The commentary is called *Tan-gyur* in 250 volumes and is a great encyclopaedic library of ancient Indian lore or metaphysics, logic, composition, arts, alchemy etc. including the commentaries of ancient Indian Buddhist writers Nāgārjuna and others and also some texts by Tsong Ka-pa and other Tibetan saints.¹¹

However, majority of the monks belong to the *Ge-lumpa* or *Yellow Hats* sects and are celibate, keeping the 252 rules of *Mahāyāna* monasticism and claiming to derive their authority from Asaṅga down to Tsong Ka-pa. But they have tutelary Indian *tāntric* deities also. Besides *Ge-lumpa* monks, there are the *Kar-gyu* or *White Lamas*. *Kar-gyu* Sect is next to *Ge-lumpa*, the most powerful sect of Tibet.¹² Waddell places the *Sas-Kya* (founded in 1073) next to *Kar-gyu*. He also set up a hierarchy of great power. Its great *Bodhisattva* is *Mañjuśrī*, who is regarded as supreme and it traces its authority to Nāgārjuna. Its tutelary god is *Vajrapurpa* and it belongs to the orthodox *Red Caps*. Its monks are not celibate and yet it is to some extent reformed and have been stimulated to activity by the reformation of Atīśa and it has given with two reforming sub-sects.

But by the early eleventh century some Tibetan monks had made terms

with the old *Bon-pa* (a primitive sect) and had departed from the 'Middle Path'. They not only married but also lived openly with mistresses. In 1038 Atīsa after arriving there started to purge and the 'Yellow Hat' sect, *Ge-lung* (meaning 'virtuous order') has developed from the '*Ka-dampa*' (Men under Discipline sect). The other two great sects *Kor-gyu* and *Sas-kya* also are to some extent in reformation movements. All three are *tāntric* and tainted with *Bon* superstitions and are schools of the *Mahāyāna*. In addition to these there are the *Nying-mapas* who have refused to reform and they have defend their old *Bon* practices by inventing 'revelations' or hidden gospels attributing them to Padmasambhava. Those hidden gospels are known as *Ter-ma-pa* and they claimed that in former births they were the disciples of the Great teacher Padmasambhava and got teachings from him. They defended their rites saying those were really good Buddhist practices. They used to pay almost more honour to Padmasambhava than to Śākyamuni. Thus the religion of Tibet claims to be good Buddhists, more or less orthodox. Strangely enough, the 'Yellow Hats' who are most orthodox in doctrine are most unlike their co-religionist elsewhere is being organized as a regular hierarchy with a Grand Lama exercised a priest-Kingship all over Tibet.¹³

In this connection, it may be mentioned that Buddhism of Tibet is known as Lamaism after its *Lāmās* (lit. Superior priests or monks).¹⁴ Lamaism is an admixture of some old *Bon*-practices and elements of *Tantricism*. All the sects were differ little in respect of doctrinal matters. Each sect has special tutelary deities, sculptures and practices of its own and each sect is outwardly distinguished by peculiarities of costume, especially by the 'hat'.¹⁵ So the oldest sect which is known as *Nying-ma-pa* (Nyin-ma-pa) are also called 'Red Church' sect from the colour of the hats worn by the clergy. Among its subdivisions one called the sect of *Udyāna* (Tib-Urgyen-pa or Dzok-chen-pa) in reference to Padmasambhava's birthplace, appears to be the most ancient and still exists in the Himālayas and eastern Tibet. The *Nying-ma Lamas* are said to have kept the necromancy of the old Tibetan religion more fully than any of the reformed sects. They pay special worship to Padmasambhava and accept the revelations ascribed to him. Celibacy and abstinences are rarely observed in their monasteries but these are by no means of low repute.

However, the sects originating in Atisa's reformation, the principal was the *Kadam-pā* (bkah-br-Gyud-pa), but later on, it developed into the famous *Gelupā* (yellow hat) which became less ascetic and more highly ritualistic under the leadership of Tsong-kha-pā in 1457 A.D. With the rise of the fifth Dalai Lama it became the most dominant sect of Buddhism in Tibet. Present Dalai Lama and the Panchen Lama belong to this sect. From the *Kadam-pā* sect

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arose the semi-reformed sects of *Kargu-pā* (Bkag-rgyud-pa) and *Saskya-pā* (Sa-sk ya-pa). The *Kargyu-pā* is said to have been founded by the Tibetan saint Marpā and his follower Mila-ra-pā, the most famous poet-saint of Tibet.

It has several important sub-sects, such as the *Karma-pā*, found in Sikkim and Darjeeling as well as in Tibet, the *Dug-pā* which is prominent in Bhutan and Ladakh and the *Dikung-pā* which possesses a large monastery, hundred miles north-east of Lhasa.¹⁶ *Sa-skyā-pā* gained control through the great Chinese Emperor Kublai Khan who captured Tibet in 1206 A.D. Bu-ston (1290-1364 A.D.), an eminent scholar and authoritative historian of Tibet belongs to the *Sa-skyu-pā* sect. He systematically arranged the Tibetan translation into two great collections—*Kanjur* (Kan-gyur) and *Tanjur* (Tan-gyur). It is already stated that *Kanjur* (Kan-gyur) contains original works while the second contains exegetical works as also works on medicine, astronomy, grammar, logic, poetry and the like.

Buddhist Sects of China:

It is known that while Gautama Buddha was preaching in the Ganges valley, Confucius and Lao-tze were grafting upon the ancient Chinese stock of animism or naturism — their own distinctive teachings. Mystic Tao (a Norm), natural 'Order' or 'road' following which men used to go to righteousness is also prevalent there. Buddhism unlike Confucianism and Taoism entered China as a foreign religion. The traditional date for the introduction of Buddhism in China is 62 A.D. during the reign of the Han emperor Ming-ti. When Buddhism first came to China there was no specialised school of any kind but gradually, the Chinese Buddhism became acquainted with different kinds of Buddhism and the various practices associated with them. As the Buddhist faith spread in China, its sub-divisions also spread throughout the country from the North to the South. Orthodox Buddhism thus steadily became heterodox and came to acquire characteristics of its own. Buddhism flourished more in China after the introduction of *Mahāyāna* which subsequently became the most popular religion in China. Although the fundamental differences between *Hīnayāna* and *Mahāyāna* grounded on two different Buddha-concepts and on two different sets of teaching were never clearly present to the Chinese mind.

Actually, the schools of Chinese Buddhism are an intricate subject of little practical importance. At the present day, all salient differences of doctrine and practice have been obliterated although the older monasteries may present variations in details and honour, their own line of teaching. However, the main division is of course, into Tibetan Lamaism on one side and all remaining sects on the other. Apart from this, we find a record of ten schools, some of which are obscure in modern China.¹⁷

The following are the ten traditional schools or sects of Buddhism in China:

(i) The Ch'an tsung or Dhyāna sect:

This sect was established by Bodhidharma in China about 527 A.D. Bodhidharma was also known to China as Tamo and in Japan as Daruma. He was a prince of southern India. He became a monk in his young age and initiated into the *Dhyāna* or contemplative form of Buddhism. Otherwise, he became the founder of esoteric schools which came to be divided into five principal branches. Bodhidharma worked hard for about sixty years to popularize the *Dhyāna* teachings. The followers of Bodhidharma were active everywhere and were completely victorious over the native religions with the result that the teachings of the esoteric schools have come to be highly prized even in modern ages.¹⁸ It is said that Bodhidharma spent the rest of his life in the *Shao-lin* monastery near the country of Lo-yang, deeply absorbed in contemplation with his face to the wall for nine years, for which he was called 'Wall-gazing brahmin'.¹⁹

He also possessed supernatural powers.²⁰ Moreover, Bodhidharma based his own upon philosophy of Nāgārjuna, one of the most important Teacher of *Mahāyāna* Buddhism. Nāgārjuna's *Mādhyamika* philosophy reduces everything to *śūnyatā* (non-substantiality) and thus established the *Madhyama Pratipadā* (the Middle way). It is said that his philosophy influenced Kau-wei-Wen of China so greatly that on the basis of the ideas of Kau-Hwie-wen, Tu-Hwei-yang and Lieu-Hing-si established the *Nan-ngo* and *Tsingyuen* schools respectively in China. The Chinese word '*chan*' comes from the *Sanskrit* '*dyāna*' (Jap.zen) meaning 'meditation'. As the name of the sect implies, '*chan*' or meditation is the most effective method for attainment of true insight or true enlightenment, the essence of Buddhism. Interestingly, practice of '*yoga*' (meditation) for attaining complete control over the mind (*citta*) was in vogue in China from very early times.²¹ Numerous treatises on '*yoga*' were translated into Chinese in the 1st century and also in the 5th Century A.D. Actually, the origin and principles of the *Chang-sung* (*dhyāna*) sect in China is based on authoritative texts viz., *Laṅkāvatāra*, *Vajrasamādhi*, *Vajracchedikā* and the *Prajñāpāramitā Sūtras*.

(ii) The Tien-t'ai School:-

The Tien-t'ai-tsung is next in importance to *Chan-tsung* (*Dhyāna* sect) in China and one of the prestigious schools of China. It is founded by Chich'iy-ch and it is so-called after a mountain in Chekiang which is classified into a stupendous scholastic structure.²² Originated in the 6th century A.D. it is also known as *Fa-hua* in China and in Japan as *Tendai*. Chich'iy-ch followed the teachings

of the school established by Bodhidharma. Afterwards, he became tired of this system and initiated a new branch of Buddhism, the main texts of which are *Miao-fa-lien-hwa-chin* (the Saddharmapuṇḍarīka Sūtra), *Ta-ci-tu-lun* (the Mahāprajñāpāramitā-sūtra śāstra), *Nei-phan-chin* (the Mahānirvāṇa sūtra) and *Ta-pan-jo-po-lo-mi-to-chin* (the Mahāprajñāpāramitā sūtra).

However, Chih-ch'i-yeh has his own form of philosophy. His view is closely related to the Mādhyamika of Nāgārjuna. Like Nāgārjuna he advocated the 'middle path' and believed in the two kinds of truth. Like Nāgārjuna he advocates that from the standpoint of absolute truth, all phenomena are void or unreal, on the other hand, they are indubitably real for practical purposes. It seems that all phenomena both exist and do not exist and that thought cannot contain itself with the hypothesis either of their real existence or of the void.²³ Actually the *Tien-Tai* is distinguished by its many-sided and almost encyclopaedic character. Chih-ch'i-yeh brings growth a harmony of teachings of the diverse sects. But his ceaseless services, magnificent sacrifices and steadfast devotion to highest ideals Chih-Ch'i-yeh has demonstrated how the spirit of fusion and synthesis brought in the work well to the advantages of all. Thus he became the great Teacher of China and his sect no doubt, made him greater. This sect extended its influence into Japan also beyond China.

(iii) The Luh-tsung (Vinaya sect):-

This school was founded by Tao-Hsuan towards the early 6th Century A.D. Tao-Hsuan was a distinguished disciple of Huiyen-Tsang. It is known that a large proportion of the Chinese monasteries belong to either *Chan* sect or *Luh-tsung* sect.²⁴ Tao-Hsuan founded his dogmatic system on the *Vinaya* of the *Dharmagupta* sect, otherwise known as the *Ssu-fen-luh* (Caturvargavinaya).²⁵ It emphasises discipline and asceticism as the essential part of the religious life. It bases itself on Indian authorities rather than it caught the spirit of the early *Hīnayāna* schools. He compiled a catalogue of *Tripitaka*. It is said that the *Prātimokṣasūtra* of the *Dharmagupta* sect is used in all the monasteries of China even at present days.

Tao-Hsuan was also a great writer. The *Luh-tsung* sect was of the opinion that discipline was of particular importance for the formation of character which was most useful for the religious life. Therefore, his sect differs from others in this sense. Mr. J. B. Pratt opines that "it is hardly a sect in the same sense as the others, for it has no special doctrine, but confines itself purely to the training of monks in the monastic discipline."²⁶ He was highly esteemed by his contemporaries and long after his death the Emperor Mutsung (821-25 A.D.)

wrote a poem on his honour. This school is still respected and it is said that the monks of its principal monastery are more learned than any other.

(iv) Tsin-thu-tsung (Pure Land Sect):

It is another important sect of China. It is also known as the *Lien Tsung* (Lotus sect) or the *Lien-thu-hen-ch'o-chao-men* (the short cut to the pure land) or the *Amidst* Sect. The *Pure land* sect was founded in China by Tan-lan (Jap. Donlan) in the reign of the Than dynasty (7th Century A.D.). According to the doctrine of this sect, the Western heaven is the residence of the *Amita Buddha* (Amitayur Buddha). This sect bases its belief on the formula that salvation is to be attained "through absolute faith in another power" and lays stress on the repetition of the formula 'Namo Amitābha Buddhāya' (Glory be to Amita Buddha) which is regarded as meritorious act on the part of the believer. The repetition of the formula is looked upon as the experience of a grateful heart. The third great preacher of this school was Shan-tao (Jap. Zendo) in the seventh century A.D. He preached the *Pure Land Doctrine* for more than 30 years, teaching the humble people to believe in salvation through *Amita* Buddha.

The *Pure Land* sect of Shan-tao was introduced into Japan where it has obtained a firm footing and recognised as a living religion today.

The main texts of this school are the *Aparimitayus-sūtra*, the *Sukhāvayamṛtavayūha sūtra* and the *Buddhabhāsitamitāyurbuddhadhyāna sūtra*. However, this extreme form of devotional Buddhism therefore, make a great appeal to the people. Further, there is the *Taoist* influence in the teachings of *Tsin-thu-tsung* (Pure Land Sect). Thus this sect, 'far from being a transplanted Indian school of Buddhism, was a definite contribution of the Buddhists in China.'

(v) The Hua-yen-tsung (Avataṃśaka sect):-

This sect arose and flourished in China in the sixth and seventh centuries A.D. It is also known as the '*Ua-yen-hien-shou-sang-yi-hien-shou*' after the posthumous title of the third Teacher of this sect. Interesting enough, it ascribes its origin to the great scholar Aśvaghōṣa, recognizing him as its Leader, and Nāgārjuna, the founder of the *Mādhyamika* system, being the second.

This Buddhist sect is founded by Fa-shun, the third Leader of the *Hwa-yen* built up the sect and when he died in 643 (otherwise 699-712) A.D. he was honoured with the title, *Hien-shen-ta-shi*. It is also called *Fa-sing-tsung* meaning "the school of the true nature" of the Buddhist Canon. It actually concentrates on the *Hwa-yen-sūtra* (the Avataṃśaka Sūtra).

Seven works are ascribed to him. Among these are *Hwa-yen-yi-shan-ciao-*

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i-fan-tshi-can, a treatise on the distinction of the meaning of the doctrine of one vehicle, *Ekāyana*, of the *Buddhavataṃśakasūtra*, *Hwa-yen-cin-min-fa-phin-nei-li-san-pao-can*, *Hwa-yen-cin-shi-tsz-can-yun-cien-jei-cie* and *Hwa-yen-cin-shi-tsz-can-yun-cien-lei-cie*. The *Avataṃśaka* school is one of the most important sects in China and popular at one time and like the *T'ien t'ai*, is representative of the genuine philosophy of Chinese Buddhism. In the eighth century it was introduced into Japan which was known as the *kegan* sect. However, this sect lost its popularity and influence later on with the result that it has but few followers at present, it is extinct as a separate sect.

(vi) The Fa-cha-tsung (Dharmalakṣaṇa sect):

It was introduced in China towards the later part of the 6th century A.D. by Hiuen Tsang on his return journey from India. According to Ch'eng-wei-shih, this sect is known as the *Tzu-en-tsung* or the *Wei-shih-cha-hsiao-ch'ien*. The *Fa-cha-tsung* is essentially a philosophic sect, rather the philosophy of the *Yogācāra* School. The *Ch'eng-wei-shih-luun* (*Vijñaptimātratāsiddhiśāstra*) is the principal work of this sect. It repudiates the belief in the reality of the objective world. It maintains that the *citta* (*cittamātra*) or *vijñāna* (*vijñānamātra*) better known as the *Ālayavijñāna* is the only reality. It teaches subjective idealism. It also represents the views of this sect which advocates *Vijñānavāda* of the *Yogācāra* school of Asaṅga. It was introduced into Japan in 650 A.D. and it was the first Chinese Buddhist sect which entered Japan. It exists still in Japan although it was become extinct in China now.

(vii) The San-lun-tsung (The Three Śāstra sect):-

The *San-lun-tsung* or the three *Mādhyamika* Treatise school is divided into two groups. The first follows the traditions from Nāgārjuna to Kumārajīva and the second the tradition from Chi-tsang (549-623 A.D.) a disciple of Kumārajīva, to the time of its decline (8th Century A.D.) which are called the old and the new respectively. The main texts of this school consist of *Chun-lun* (the *Mādhyamika-śāstra* of Nāgārjuna), *Pai-lun* (the *S'ataśāstra* or *Catuḥś'ataka* of Āryadeva) and *Shih-erh-men-lun* (the *Dvādasani kāya śāstra* of Nāgārjuna) which in the opinion of Chi-tsang, constitutes the *San-lun-tsung* (Three Śāstra sect) literature of Chinese *Mādhayamika* Buddhism.

However, this Buddhist sect expresses the *Mādhyamika* doctrine according to 'absolute truth' (*Paramārthasatya*, Chen-ti) and also doctrine of *saṃvṛtti-satya* (conventional truth), according to which "all beings are conditioned and merely interrelated, but do not come into existence in the absolute sense."

Although these schools contributed to the cultural development of ancient

China for eight centuries, today, they are only object of historical, textual and philosophical study. In 625 A.D. it was also introduced into Japan where it is known as the *San-ron* sect. It is, however, dead at present both in China and Japan.

(vii) The Ch'eng-shih-tsung (Satyasiddhi sect):

Like the *San-lun-tsung* (Three Śāstra sect) it is also a philosophical sect. It teaches *Mādhyamika Śūnyavāda* (the doctrine of unreality). This sect arose in China in the early 5th century A.D. It is said that Kumārajīva was also responsible for its introduction to China. It is based on Kumārajīva's translation of the Ch'eng-shih-lun (*Satyasiddhiśāstra*) of Harivarman. In the early seventh century A.D. it entered Japan where it is known as the *Jojitsu* sect.

(ix) the Chu-she-tsung (Kosa sect):

It is said that the *Chu-she-tsung* or *Kosa sect* originated in China in the 6th Century A.D. It is based on Hiuen Tsang's translation of the *Abhidharmakośa śāstra* of Vasubandhu. Hiuen Tsang had great role in introducing the *Kosa* sect. *Kosa* is also a philosophical sect of *Hīnayāna* Buddhism. It teaches semi-materialism. According to it, *Ātman* (self) is unreal while the *Skandhas* (the five constituents of a being) are real. This sect 'represented the best scholastic tradition of India more adequately than any other Chinese sect'. It is known as the *Kusha* sect in Japan where it was introduced in the Seventh Century A.D. It became extinct shortly after its introduction into China and Japan.

(x) The Mi-tsung (lit. Secret sect):

Indian monk Vajrabodhi introduced the *Mi-tsung* or *Secret* school (the secret teaching of yoga) in the year 720 A.D. It is also known as the *Chen-yen-tsung* (lit. true word sect) It corresponds to the Indian *Mantrayāna* or *Tantrayāna* Buddhism. It is the last sect that was transported to China from India.

The *Ta-phi-lu-ko-na-chang-fe-shan-hien-chia-kh'-ching* (Mahāvairocanābhisambodhi), commonly known as the *Ta-rih-ching* (Mahāvairocanasūtra), is the fundamental work of this sect. According to this sect, *Vairocana* or the Shining (Sun) Buddha is the chief object of worship. He is the supreme Buddha and is identical with *Tathatā Dharmadhātu* or *Tathāgatagarbha*. He is said to be the source of all. Every being can become one with him. It thus teaches symbolic pantheism. It teaches that incantations, magic spells, mystic rites and the like are the principal means for achieving salvation. Some of the rituals still survive even at the present day. It may be mentioned that the practice in connection with 'All Soul's Day' is still a reminder of the same.

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In the early 9th century A.D. this sect was taken by Kobo Daishi to Japan where it is known as the *Shingon* sect.

The different sects mentioned above are the representation of the various phases of Chinese Buddhism. All these sects either philosophical or religious. The earlier sects were philosophical while the later were mostly religious.

Buddhist Sects of Korea:

It is already stated that Buddhism entered Korea in the 4th and 5th centuries A.D. It has a great significance in the history of far-eastern Buddhism for it served as an intermediary for the introduction of Buddhism into Japan. It was Korea from which Japan received Buddhism first.²⁷ Korea was then divided into three states viz., Koguryu, Paekche and Silla. A Chinese monk named Sundo in 372 A.D. brought Buddhism to Koguryu first. Through the Silk Route, Buddhism reached at China and Korean exegetes working on both the peninsula and the Chinese mainland made seminal contributions to the development of what are commonly considered to be distinctively Chinese schools of Buddhism such as, T'ien-t'ai, Hua-yen and Ch'an. At the same time, many Chinese Buddhist theological insights were moulded into new forms in Korean. Studies on Buddhist monastic discipline (Vinaya), appear particularly to have flourished in Paekche. In both Koguryu and Paekche, there is evidence that such schools are Samnon (Mādhyamika), Sarvāstivādin Abhidharma, Nirvāṇa, Satyasiddhi and Ch'out'ac (Chinese T'ien-t'ai) flourished, though few works of this period are now extinct. In the above-mentioned three Kingdoms Buddhism seems to have been a thoroughgoing amalgamation of the foreign religion and indigenous local cults. Snake and Dragon cults merged with the *Mahāyāna* belief in Dragons as protectors of the Dharma, forming the unique variety of 'haguk pulgyo' (state-protective Buddhism) that was thereafter to characterize Korean Buddhism.

During the Silla period (668-935 A.D.) the major schools of scholastic Buddhism were introduced into Korea from China. In Silla, five major ideological schools—the *Kyeyulchong* (which stressed the study and training in Buddhist monastic discipline-vinaya); the *Yolban Chong* (which promulgated the teachings of the Mahāparinirvāṇa Sūtra; the *Popsongchong* (Dharma Nature, a uniquely Korean school of Buddhism that stressed a syncretic outlook towards Buddhist doctrine), the *Won-yung-chong*, which was the early Korean branch of the Flower Garland (Korean: Hwaom; Ch: Hua-yen) school and the *Popsang-chong*, based on the "consciousness only" (Vijñaptimātratā) teachings of *Yogācāra*. Some of the greatest achievements of early Korean philosophy occurred during this period. Korean exegetes working in China also played

major roles in the development of Chinese schools of Buddhism. The famous scholiasts of this period viz., Wonhyo (617-686 A.D.) and Uisang (625-702 A.D.) of the *Huayen* school, Fa-tsang, Wonchuk, a close disciple of Hiuen Tsang, a prominent exegete of the Chinese *Fa-hsing* school, have commentaries on some texts like *Sandhinirmocana Sūtra* etc. exerted profound influence on early Tibetan Buddhism.

Besides the above-mentioned schools, the earliest transmission of *Ch'an* teachings which is known as '*Son*' in Korea is attributed to the Korean monk Pomnang (circa 632-646 A.D.) who is said to have trained with the fourth Leader of the Chinese *Ch'an* school—Tao-hsin (580-646 A.D.), a successor in Pomnang's lineage eventually founded the *Huiyang-san* school, the oldest of the Korean *Son* schools. During the 8th and 9th centuries Nine Mountain Schools of *Son* (Kusan Sonmun) sprung up. Of these, seven were affiliated with the Hung-chou lineage of Middle *Ch'an* period, which eventually evolved into the *Lin-Chi* school of the mature *Ch'an* tradition, one of the *Sumisan* school, was derived from the lineage of Ch'ing-yuan Hsings-su from which developed the *Ts'ao-tung* school.

Again, about the beginning of the 16th Century A.D., the Rhee dynasty of Korea embraced Confucianism persecuted the Buddhists in various ways. In the proclamations of King Sejong (1418-1450 A.D.) the sects viz., *Cogyae*, *Ch'ont'ae* and *Vinaya* schools were amalgamated into a single *Son* school and the remaining scholastic schools were merged into the *Kyo* (Doctrinal) school.

In modern period, following the ratification of the Korea-Japan Treaty of 1876, Japanese Buddhist sects, beginning with the *Higashi Honganji* sect of *Pure land*, began to proselytize among the increasing number of Japanese immigrant-residents in Korea and this sect soon spread to the native Korean populace as well. During the same period, a resurgence of *Son* practice was catalyzed by the Korean *Son* master Kyongho (1857-1912 A.D.) and his disciples and successors in his lineage continue to teach today.

However, after the annexation of Korea in 1910 A.D. some Korean monks felt that the fortunes of the religion were dependent upon arranging a merge with a major Japanese sect. But after Independence in 1945, Korean Buddhism was badly split between two irreconcilable sects. Among the '*Taego-chong*'—a liberal sect of married monks and the '*Chogyae-chong*'—a smaller, religiously conservative faction of monks, attract new generation of lay believers and become much popular in Korea.²⁸

Buddhist Sects of Japan:-

The Buddhist sects in Japan are said to be thirteen in number. They are the

Different schools and sects in North and North-East Asia

Kegon (Avatamsaka school), the *Ritsu* (the Vinaya school), the *Horso*, (the Dharmalakṣaṇa school) the *Tendai*, the *Shingon* (Tantric school), the *Jodo*, the *Jodoshin*, the *Yuzunenbutsu*, the *Ji*, the *Rinzai*, the *Soto*, the *Obaku* and the *Niechiren* sects. Besides these, there were three others, viz., the *Sanron* (the Three Śāstra school of Mādhyamika) the *Kusha* (the Abhidharma-kośa school), the *Jojitsu* (Satyasiddhisāstra school) but they are more or less extinct and have little independent influence

It is noticeable that most of these sects were imported from China and they correspond very closely with those of China. Dr. Anukul Chandra Banerjee has classified those sects historically into three groups:- (i) the ancient or pre-*Hien* sect (ii) the mediaeval sect and (iii) the modern sect. However, Japanese Buddhism is usually classified as a branch of *Mahāyāna*, as opposed to *Theravāda*, which is found in several South-East Asian countries. Japanese Buddhist sects are basing on *Mahāyāna* Buddhist texts which were translated into Chinese from the *Sanskrit* originals. After the death of Prince Sotoku (574-622 A.D.) who is said to be the father of Japanese Buddhism, the development of Buddhist thought took place also. In the Nara period, Emperor Shomu issued the official decree to built a network of state-subsidized temple (*Kokubuji*) in each province to promote Buddhism. Shomu was the first emperor to declare himself a servant of Buddhism.²⁹

However, Nara Buddhism was that it comprehends diverse viewpoints within Buddhism. Each of the so-called six Nara schools represent a tradition of study of a particular text or textual cycle of Indian Buddhism that flourished in the T'ang capital-Coh'angen during the eight century. Those were—

- (i) *Ritsu*—named after the Chinese *Lu* or *Vinaya* Tradition, concerned itself with exegesis of the *Vinaya* (the Buddhist code of monastic discipline). Based principally on Tao-hsuan's *Nan-shan* branch of the tradition, the sect was also responsible in Japan for the ordination of the clergy.
- (ii) *Jojitsu*—refers to an exegetical tradition that takes its name from the *Satyasiddhi* (*Jojitsuron*), a text attributed to the Indian monk Harivarman.
- (iii) *Kusha*—a name for Vasubandhu's *Abhidharmakos'a* (*Kusharon*) a systematic treatise on the *Abhidharma* thought of the *Sarvāstivāda-Sautrāntika* tradition of *Hīnayāna* Buddhism.
- (iv) *Sanron* (*Mādhyamika*) derives from the three treatises (*sanron*) that form the basis of the *Mādhyamika* tradition in East Asia, the *Mādhyamakakārikā* and the *Dvādasadvāra* of Nāgārjuna and Āryadeva's *Śataśāstra*.

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- (v) *Hosso* (Yogācāra) is based on the *Yogācāra* tradition introduced into China by the famous pilgrim-monk Hiuan-Tsang and called them *Fa-hsiang* (Hozso; "dharma characteristics").
- (vi) *Kegon*—it is devoted to the study of the *Avatamsaka Sūtra* (Kegon-gyo), a major *Mahāyāna* scripture.

However, although commonly referred to as sects, those traditions were schools of thought rather than concrete sectarian institutions. The first three traditions shared a pronounced *Hīnayāna* orientation, the later three were devoted to the study of *Mahāyāna* texts. Of the so-called six Nara schools, there have survived until this day, the *Hosso* school represented by Kofukuji (Kofuku Temple) and *Yakushiji*, the *Kegon* school with *Todaiji* as its centre and the *Ritsu* school based at *Toshodaiji*. To this group, the *Shotoku* school with *Horyuji* as its centre may be mentioned. All the above-mentioned schools possess a certain symbolic value, as evocative of the heyday of Buddhism in ancient times and as the fountainhead from which all the later schools have sprung.

In the year 794 A.D., with the move of the capital from Nara to Heiankyo (modern Kyoto) known as the Heian era (794-1185 A.D.), Japanese history entered to the second half of its antiquity. During the early part of this era two new schools viz., - *Tendai* and *Shingon* were founded separately by two distinguished leaders—Saicho (767-822 A.D.) and Kukai (774-835 A.D.). Saicho is generally known by his posthumous title of Dengyo Daishi and KuKai is commonly referred to as Kobo Daishi.

Tendai is a Japanese form of the Chinese *T'ien-t'ai*, the name of the temple located on the mountain T'ien-t'ai. Saicho having studied in his youth at *Todaiji* in Nara became somehow disillusioned by the formalism of the traditional schools. Saicho sought a new form of teaching capable of uniting different viewpoints into one, i.e., into T'ien-t'ai attached particular value to the *Saddharmapundarika* (Lotus Sūtra) and developed an elaborate philosophical system concerning the realization of the ultimate truth coupled with the practice of meditation. Saicho considered the pursuit of Buddhism, as part of the service for the protection of the nation. Saicho gave equal importance to moral discipline, *Zen* meditation and *Tāntric* (esoteric ritualism side by side to the Chinese model however, since that time, the *Mount Hiei* monastery has grown to become one of the most important centres in Japan for the study of and training in Buddhism. Its historical significance may be inferred from the fact that all the major schools emerging in the subsequent Kamakura period, i.e., Pure Land, Zen and Nichiren were connected in one way or another with *Mount Hiei*.

Different schools and sects in North and North-East Asia

The *Shingon* (derived from the Chinese term for *mantra*, Chen-yen) school is introduced to Japan by KuKai. It stems from *Tantrism*, arose during the last phase of Buddhist development in India. The word '*Shingon*' means embodying a mysterious power that can bring about unusual effects both spiritual and material. It may be characterised as a mixture of highly sophisticated metaphysical ideas and elaborate rituals deeply imbued with magic. It is mentionable that KuKai trained for a career in Government Service at the age of eighteen suddenly abandoned his studies of Confucianism and Taoism to turn to Buddhism. As a member of the mission to China he visited the Chinese capital of Ch'ang-an and devoted himself to the study of esoteric Buddhism and later on was appointed as the Eighth Leader of the esoteric transmission. On returning to Japan he established *Kongobuji* on Mount Koya, south of Nara and *Toji* in Kyoto in order to propagate his teachings. Kukai accomplished in his *Jujushinron* (Treatise on the Ten Stages of spiritual Development) where three forms viz., *Mantras* (mysterious formulas) *Maṇḍalas* (the graphic representations of the orders of the universe) and *mudras* (ritual gestures symbolic of religious truth) are pointed out as the ascending scale of stages in the perfect state of being realised in Esoteric Buddhism.

However, the most significant sect of Japan is *Zen*. The word *Zen* comes from *zena* (Chinese chan) which is a transcription of the *Sanskrit* '*dhyāna*' meaning contemplation. *Zen* Buddhism has three branches in Japan viz., the *Rinzai*, the *Soto* and the *Obaku*. The first group was founded in Japan by the Japanese monk Eisai (1141-1215 A.D.), the second by Dogen (1200-1253 A.D.) and the third by a Chinese monk called Igen about 1653 A.D. It is known that Eisai and Dogen spent several years studying in China. This sect lays great stress on meditation or contemplation which alone can lead one to enlightenment. Moreover, *Zen* Buddhism found great favour among the warriors for whom steadiness of mind was necessary. *Zen* Buddhism rapidly spread all over the country. Actually *Zen* Buddhism made a significant contribution to the development of Japanese culture. It is said that the painting in black and white, the Noh dance, the Tea Ceremony and the flower arrangements, all came into vogue as a result of the influence of *Zen* Buddhism.

So in conclusion it may be said that most of the Buddhist sects in Japan originally came from China. The *Kegon*, the *Riksu* and *Hosso* have retained their Chinese character while the others are local creations and have been completely remodelled.

However, different sects of Buddhism flourished in North & North-East Asia imply the fact of popularity and proliferation of Buddhism in those countries.

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7. Buddhism op. cit. p 274.
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9. Ibid.
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A note on the role of Pali in the perspective of International Peace and Humanity

J. SitaRamamma*

Otto Rosenberg'¹ was perhaps the first among western scholars to focus the attention on problems of original Buddhist doctrine, followed by Th. Stcherbatsky,² who remarked that even after hundred years of scientific study of Buddhism in Europe we are nevertheless still in the dark about the fundamental teachings of this religion and philosophy certainly no other religion has proved so refractory to clear formulation. These remarks are quoted by T.R.V. Murty in preface to his famous work on the general philosophy of Buddhism "A study of Buddhism should also prove valuable as contribution to world culture. And this may not be without significance in the context of the present day world". It is important to note that the words uttered by the Buddha in the first sermon at Sāranāth and during his forty-five years of *dharma carika* (wanderings for spreading the dharma) continue to have abiding influence in the present century also.

It was under the influence of the European Scholars that the subject of Buddhist studies was introduced in some universities of India around the turn of this century under different names like Pali Buddhism, *Bhota Bhāshā* or Buddhist Studies. Among them the University of Calcutta was first to start the Department of Pali in the last decade of the last century. The vastness of the field of Buddhist thought as well as extensive and varied literature in Pali, Sanskrit, Tibetan, Chinese, Mongolian and in South Asian, South East Asian and Far East Asian languages is not only amazing but also overwhelming. It will not be an exaggeration to state that in written documents, particularly in translation of the texts, Buddhism excels all other religions systems.

The entire Canons of Buddhism have been available to us in Pali supplemented by vast commentarial literature developed in India as well in *Theravāda* countries in the long and chequed history of spread of Buddhism in India and abroad. So far as Pali Canon is concerned, they are believed to have been committed to writing in the 1st C.B.C., which is nearly five centuries after the *Parinirvāṇa* of the Buddha. The issue of the original language of Buddhist teaching is as elusive as the problem of original Buddhism. Perhaps we will continue to debate the issue in academic fora but Buddhist ideas and

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ideals will carry forward the message of the founder of the great religion with abiding influence on the humanity at large.

It is unanimously agreed that the Buddha was unconventional, not only in the realm of philosophical ideas and ethical values of life but also in various branches of human sciences. And language is one of them. The Buddha's laid stress on inner purification but externals never received any importance. He never emphasized purity of spoken language. He laid more emphasis on understanding the meaning of spoken words. Not being engrossed in structure or purity of them. One should be *arthaprati sarāṇa* (relying on meaning) not *vyāñjanapratisarāṇa*. (Relying on words) although whatever came from the lips of the Buddha was both good in sense (*Svarthaṃ*) and good in letter (*Suvyañjanam*) the often quoted introductory words in many *sūtras* when the Buddha begins his discourse.

Usage of Pali:-

It is interesting to note that once two bhikkhus of Brahmin, caste by birth with Vedic background who can speak elegant language, complained to the Lord regarding the monks of various origins corrupting (=dusenti as the Pali word is mentioned) the Buddha's words and therefore, requested the Lord to put them in the Vedic language and the Buddha's refusal to oblige them.⁴ The Buddha, on the contrary, permitted and authorized their followers to use their own dialects (*sakāyaniruttiya*) as the phrase is mentioned⁵ this important event concerning the medium of communication for reciting the *Buddhavacana* puts at rest any idea of sacrosanctity of any particular language of leading a religious life. Now Buddhaghosa's interpretation of the words *sakāya niruttiyā*, to which W. Geiger also agrees, is that the Buddha ordered that his words be learnt in his own language. And Buddhaghosa believed that *Māgadhi* was the language spoken by the Buddha.⁶ It is clear from the above statements that the Buddha firmly ascertained that "In my religion, fine language is not recognized. All I want is that the meaning and reasoning be correct. You are to preach according to a pronunciation which people can understand."⁷

Original Home of Pali:

It was under the influence of the European scholars that the subject of Buddhist studies was interdicted in some universities of India among the turn of century under different names like Pali Buddhism, Bhota Bhasha or Buddhist Studies. Among them the University of Calcutta was first to start the Department of Pali in the last decade of the last century.

A lot has been written on the original home of Pali. Arguments for and

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against have been given for Pali being a dialectical form of *Māgadhi* or being based on it. It has also been suggested that this language, in which the Buddha's words are recorded, was not a popular dialect, but a language of the higher and cultured classes which had been brought into being already in pre-Buddhist times through the needs of inter communication in India.⁸ Geiger believes that "Pali was indeed no pure Magadhi, but was yet a form of the popular speech which was based on Magadhi and which was used by Buddha himself."⁹ Scholars like Edgerton believe that it is, in the main, based on western, or west central, Middle Indic vernacular.¹⁰

Contribution of Pali to peace and harmony:

In a world tormented by terrorism and violence, the Buddha's message of peace, tolerance, religious openness, practical approach to life attempt to change attitude without the intervention of spirituality, belief in individuals ability to change his own destiny is very appealing and makes Buddhism the most relevant religion of today.

Sace labhetha nipakaṃ saḥāyan
Saddhim caraṃ Sādhū-vihārī-dhīraṃ
Abhibhuyya savvāni parisayāni
Careyya tenā attamano satimā..
Dhammapada 23-9

The Buddha was a keen and sensitive observer of the social and political development that were rapidly transforming the Indian states he visited on his preaching rounds. The violence, hatred, cruelty and sustained enmity that he witnessed have persisted right down to the present, and the Buddha's answer to these problems is still the only answer that can work. The Buddha tells us that the key to solving the problems of violence and cruelty is the ancient maxim of using oneself as the standard for deciding how to treat others, I myself tremble at violence wish to live in peace and do not want to die. Peace according to the Buddha is the highest blissful state. There is nothing more blissful than it. It is the highest one. It is nothing external but an internal phenomenon. Recognizing this, I should not intimidate others, harm them, or cause them to be harmed in any way.

Dhammapada-VV 129-130.

The Buddha saw that hatred and enmity continue and spread in a self-expanding cycle, responding to hatred by hatred only breed more hatred, more enmity, more violence and feed the whole vicious whirlpool of vengeance and retaliation. The Dhammapada teaches us that the true conquest of hatred is

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achieved by nonhatred, by forbearance by love (v.5). When wronged by others wise must be patient and forgiving. We must control our anger as a driver controls a chariot, we must bear angry words as the elephant in battle bears the arrows shot into its hide, when spoken to harshly we must remain silent like a broken bell. Dhammapada 222, 320, 134.

According to the Dhammapada, the qualities distinguishing the superior human being (sapurisa) are generosity, truthfulness, patience and compassion. By following these ideals we can live at peace with our own conscience and in harmony with our fellows. The scent of virtue, the Buddha declares, is sweeter than the scent of flowers and perfume, the good man or woman shines from afar like the Himalayan Mountains. Just as the lotus flower rises up in all its beauty above the neck and mire of the roadside refuse heap, so does the disciple of the Buddha rise up in splendour of wisdom above the masses of ignorant worldlings Dhammapada (VV 54,304,59).

It is apt to recollect this from the *Adikaraṇavagga* that the blissful Dhamma in the *piṭakapāli* which filled with truth-based be endure for a long time.

“Dve me, Bhikkhave, Dhamma
saddhammassa t̥itiya asammāsaya
anantaradhanaya samuattanti.
katame dve? sunikkhitañca
padabyañjanam attho ca sunito.
Sunikkhittassa, Bhikkhuna,
Padabyañjanassa attho’pi sunayo hoti.”

Peace according to the Buddha is the highest blissful state. There is nothing more blissful than it. It is the highest one. It is nothing external but an internal phenomenon. There are two things, o monks, which make the truth-based Dhamma endure for a long time, without any distortion and without (fear of) eclipse. Which two? Proper placement of words and their natural interpretation.

...ye no maya Dhamma abhinna
desita, tattha sabbenā sangamma
samagamma atthenañattham
byañjanena byañjanam
sangayitabbam na ninaditabbam,
yathayidaṃ brahmacariyaṃ
addhaniyaṃ assa cirat̥thitikaṃ...

The Dhamma (Truths which) have thought to you after realizing them

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with my super knowledge, should be recited by all, in concert and without dissension in a uniform version collating meaning with meaning and wording with wording. In this, was this teaching with pure practice will last long and endure for a long time....

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Role of Pali in Developing Human Attitude

*Jayanti Chatterjee**

Pali was the medium of teaching adopted by the Buddha for the propagation of his *Dhamma* for the good and welfare of the entire mankind. Pali language used by the Buddha was developed in the subsequent periods to give it a literary form and thus Canonical and Non-Canonical Pali Literature came into existence. Now we have in our possession a vast literature of Pali through which early Buddhism i.e. Buddhism of the Gautama Buddha was propagated.

The main intention of the Buddha in propagating his *dhamma* was to preach humanity. He was not happy to see inequality among human beings, one class dominating on the others and behaving with them as cats and dogs, as if, they were not human beings. Human beings were treated just like the beasts of burden. Buddha revolted against this inequality in the human society. Throughout his Buddha-career, therefore, the Buddha advocated for establishing Human Rights in the society.

To establish Human Rights Buddha preached the theories of Loving, Kindness (=Mettā) and Compassion (=Karuṇā) and said that these sublime theories should be cultivated towards all living beings including human beings. We find in Pali :

“Sabbe Sattā sukhitā hontu, sabbe hontu ca khemino/
sabbe bhaddāni passantu, mā kiñci dukkhamāgamā//”¹

Let all beings be happy, let they be bestowed with good, welfare and security. Let all cultivate loving kindness for others and let them not desire others' unhappiness and suffering.

What should be the length of the cultivation of one's *mettā*. Buddha said: 'Just like a mother's *mettā*'. How is that! As a mother protects her only child even at the cost of her own life, in such a way *mettā* should be cultivated towards all living beings, not to speak of human beings only. In Pali we find:

“Mātā yathā niyaṃ puttāṃ āyusā ekaputtam anurakkhe/
Evaṃ pi sabbabhūtesu mānaṃ bhāvaye aparimāṇaṃ//”²

What was the scope of the Buddha's definition of 'a Being'? In his definition we find an universal approach, by which it covers all living objects, all living things be it moving or static, having a long body, looking great, or medium-sized body, or short body, or having a subtle body very difficult

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to see or touch, which is visible or invisible, which lives near or far, which are born or yet to be born—Buddha cultivates *mettā* for all and he asks his disciples also to do so.

This has been nicely expressed in Pali as follows :

“Ye keci pāṇabhūtatthā, tasā vā thāvarā vā ānavasesā/
dīghā vā ye mahantā vā, majjhima-rassakāṇukathulā/
ditṭhā vā ye vā aditṭhā, ye ca dūre vasanti avidūre/
bhūtā vā sambhavesī vā, sabbe sattā bhavantu sukhittā.”³

These are the best examples, so to say, of human attitudes we find in Pali Buddhism. Pali Buddhism is based on pure and right volition doing good to all living beings. This is free from the fowl smell of political and social mire. Its basic aim had been equality, right justice, non-violence and true love and ultimately aimed at liberating the beings from the sufferings of repeated existences of *samsāra*.

These ideas have been expressed, rather have been summed up in four *Brahmavihāras* or lofty behaviours, viz. *Mettā*, *Karuṇā*, *Muditā* and *Upekkhā*.

Mettā : To focus and extend love and affection for all living beings, as mentioned above. This helps in eradicating negativity (such as hatred, ill-will, jealousy etc.).

Karuṇā : Seeing sufferings of others, a noble heart feels compassion and genuine kindness appears in his mind. This helps in eradicating negativity (such as to feel happy seeing others' trouble) from one's mind.

Muditā : To be happy and delighted seeing others' prosperity and happiness.

Upekkhā : To remain indifferent in both agreeable and disagreeable, happy and unhappy conditions of others. Over and above he practises 'equality' (*samatā*) in all respects towards his friends and foes.⁴

Notes & References :

1. *Mettānisamsa Sutta*.
2. *Mettā Sutta*, vs. 7.
3. *Ibid.*, vs. 4-5.
4. *Visuddhimagga*, Vol. 1, p. 111.

Pāli Prabeśa: A Critical Study of a Pāli Grammar in Bengali*

*Saswati Mutsuddy***

Introduction:

The *Pāli Prabeśa* alongwith the *Vuttodaya* and *Dhātukoṣa* (Chittagong, Ven. Jinananda Bhikṣu, 1937; reprinted Chittagong, Dipak Barua Sṛjan, 1994) is a book on Pali grammar in Bengali composed by Ven. Jñānīśvara Mahāsthavira, Principal, Puṇḍācāra Pali Vidyālaya, Unainpura, Chittagong, Bangladesh. Since its first publication in 1937 the readers had to wait till 1994 for its second reprint which had been almost essential for the students of Pāli language and literature.

Personalia:

The date of birth of Venerable Jñānīśvara Mahāsthavira who wrote the *Pāli Praveśa* in Bengali is Pauṣa 04, 1297 B.S. (i.e. 1887). Apart from his sparon disciplined life and monastic organisational activities he has earned respect for his vast knowledge in the Pāli language and literature, which has been partly reflected in his monumental work on Pāli grammar entitled *Pāli Praveśa*, of which a detailed study has been made herein. The year 1918 is marked by Venerable Jñānīśvara's first pilgrimage to Buddhist places in India along with Ven. Kripasaran Mahasthavira and Vaṃsadipa Mahasthavira. The date of his great decease is October, 28, 1974. But because of his vast erudition and wide experience in Pāli Studies he is ever remembered by the Pāli Scholars of India, Bangladesh, Sri Lanka and Myanmar. Though his mortal body is no longer exist, his philosophy and simple life would continue to inspire and influence the sufferings of humanity.

Survey of Previous Works:

Before Ven. Jñānīśvara Mahasthavīra Pāli scholars named Paṇḍit Nabarāja Barua has written a book on Pāli grammar in Bengali for the first time. But this venture could not be popular among the students of the Pāli language. After him Mm. Satish Chandra Vidyabhushan's *Kaccāyana-Vutti* has been published in the Devanāgarī Script. In fact, this work has paved the way for

* Presented to the International Seminar on "Pali language and literature: Perspectives and Prospects" (17-19th Feb. 05, Delhi University).

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Pāli Prabheṣa: A Critical Study of a Pāli Grammar in Bengali

Pāli grammatical study. Mm. Vidhusekhar Shastri through his *Pāli Prakāśa* has revealed an endeavour to write Pāli grammar in a systematic method in Bengali. But Lokendralal Barua is the first person to attempt a Pāli grammar in Bengali for the Pali students. Thereafter Ven. Vaṃsadīpa Mahāsthavīra makes the learning of Pāli easy through his Bengali translation with the text entitled *Bālāvatāra*. In spite of several drawbacks and not wholly based on scientific technique as well as modern research methodology the *Pāli Praveśa* of Ven. Jñānīśvar Mahāsthavīra deserves special mention after the publication of the *Pāli Prakāśa* by Vidhusekhar Shastri. With little effort and ease the rules of the whole Pāli grammar have been presented in the *Pāli Praveśa*, a work meant for the Bengali readers.

Infact, till date no satisfactory book has been written on Pāli grammar. Among the Western Grammarians mention may first of all be made of Edward Muller and Wilhelm Geiger, Charles Duroiselle's *Pāli Grammar* and S.K. Mitra's *Bālāvatāra* are, no doubt, helpful to the Pāli learners.

The *Kaccāyana-Vutti* and *Moggallāna-Vutti* of probably 7th or 8th Century A.D. are two basic texts of Pāli grammar. These two works have been composed in Sri Lanka. Based on the aphorisms found in the *Kaccāyana-Vutti*, *Mahārūpasiddhi*, *Bālāvatāra* and other works on Pāli Grammar, the *Pāli Praveśa* has been composed. But the *Mukhamattadīpanī* and *Saddanīti* of Ācariya Aggavaṃsa are the two best works of Pāli grammar. On the *Kaccāyana-Vutti* the Pāli aphorisms have been designed after the *Kātantra* or *Kalāpa* grammar. Before the composition of the *Kaccāyana-Vutti* Ācariya Buddhaghosa, the celebrated Pāli commentator, and others of the 5th or 6th Century A.D., take the help of the aphorisms introduced by Pāṇinī. They all have not followed the *Kaccāyana's* Pāli grammar. Hence it is evident that the Pāli grammar has been systematised after the formal adoption and development of the Pāli literature. Hence *Kaccāyana*-aphorisms have been spelled out on the line of the *Kalāpa* and in fact, this is the basis of the Pali grammatical work.

Features of Pāli Grammar:

Under these circumstances, in order to make readable for the present day scholars of this country, modern Pāli grammars should be composed after a comparative study of Sanskrit and Prakrit grammars. A comparison should also be made between the Pāli language and contemporary Inscriptional languages or Mixed Buddhist Sanskrit. Differences in the languages of the Pāli prose and verse portions should also be taken into account. It should also be noted that the features of Pāli meant for oral transmission as also of Pāli in its written form tracing the nature and extent of evolution of the present Pāli language,

e.g. in order to indicate the expressions like 'to do', 'to go', 'to eat' etc. in general in Pāli prose and verse. 'Tuṃ'-suffix is used and alternatively according to Kaccāyana 'Tave', 'Tuye' and 'Tāye'-suffixes have been used.¹ In some instances, 'i' suffix is used instead of Tuṃ-suffix, e.g. *etasi*, 'to go'. We know *Tave*, *Tuye*, *Tāye* and 'i' these four suffixes are traceable in the Vedic suffixes because of metre. In Pāli poetry *hessati* alternately with *bhavissati* and *kāhasi* alternately with *Karissasi* are used to signify the verb; in Pāli prose nowhere *hessati* or *Kāhasi* word is used.

In Pāli declension, the plural form is the same in the fourth and sixth case-endings, but the plural forms of these two case-endings in Sanskrit are different, while in the Prakrits like *Māgadhī* and *Ardha-Māgadhī* they are same like those of Pāli. Again in Pāli declension third and fifth case-ending in the plural are alike. In Prakrits also this feature is discernible showing the influence of pronouns. In Pāli and Prakrits there is no dual, but in Sanskrit in many cases duals appear as the plurals since Pāli has originally been handed down orally. Hence when Pāli is written in prose it has to follow the rules of metres and sound-congruity. In Pāli prose the rule of stop has been maintained, e.g. *Evam me sutam ekam samayam Bhagavā viharati Jetavane Anāthapiṇḍikassa ārāme*. It is the prose expression wherein the following sound-congruity is witnessed: *Evam me sutam, ekam samayam, Bhagavā viharati Jetavane, Anāthapiṇḍikassa ārāme*.

Several alternative rules may be found in the Pāli Euphony (*Sandhi-Pakaraṇa*) and in some cases erroneous, because of the fact that according to the grammatical rules the changes in the words or sound cannot be explained in all cases satisfactorily since these changes have been made through the rules of philology, e.g. *iti+ādi=iccādi*, *adhi+ārāma=ajjhārāma* etc. Herein according to the rules of the Vowel Sandhi *iti+ā=ityā*, *adhi+ā=adhyā*, thereafter become *ty=cc* and *dhy=jjh*.

According to the grammatical rules the aphorism *y-v-m-d-n-t-r-l cū-ga-mā* is not tenebale, e.g. *pari-antam=pariyantam*. Here *y* is not added, as per the rule of the Sandhi *Pari+antam=Paryantam* and later according to rule of extension as found in philology *paryantam* has finally become *pariyantam*. Likewise, *bhu+ādayo=bhuvādayo* wherein 'v' has not been included. According to the Sandhi-rule *bhu+ādayo=bhādayo* and later on as per the rule of extension it has become *bhuvādayo*. So also *ekam+ekam=ekamekam*, here *m* has not been included, because if *ekamekam* is disjoined may be obtained the form *ekam+ekam*. Thus *tāva+eva=tāvadeva*, here 'd' has not been inserted, because pāli *tāva*=Sanskrit *tāvat*, *tāvat+eva=tāvadeva*. Likewise *yasmā+iha=yasmātiha*

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form is obtained not through the inclusion of t, because Pāli *Yasmā* comes from Sanskrit *Yasmāt*. Similarly in case of *Ni+antaraṃ=Nirantaraṃ* here r is not inserted, because *ni=Sanskrit nir*. So also i is not included in *Cha+abhiññā=Chalabhiññā* since Pāli 'ch' is in Sanskrit *ṣaṭ>ṣaṭ+abhiññā>Saḍabhiññā*. In all the above cases the hidden consonants have reappeared only at the end of the words.

As to the rule of nase 'n' the *Kuccāyana-Vutti* contains only one aphorism *rahādito n* (*Kac.* 4-1-26) or *rahātōno no*. The *Mahārūpasiddhi* has noted the later aphorism. According to Mm. Vidhusekhar Shastri the correct reading of this aphorism would be *rahādito no* or *rahādito no no*. e.g. *raṇāṇiye, āpaṇa, ṇāṇa, tāṇa, tīṇi* etc. The *Saddanūti* has included the following aphorism: *ṇo nassa pa-pari-ādito*, e.g. *paṇidhāna* (Skt. *pranidhāna*), *paṇidhi* (Skt. *pranidhi*), *paṇipāta* (Skt., *Pranipāta*), *Pariṇāma* (Skt. *pariṇāma*). But as noted in the *Saddanūti* ṇ becomes n according to another aphorism: *nassa ca no*, e.g. *taruṇa=taluna, karuṇa=kaluna* which are undoubtedly not Pāli words. The correct spellings of these words would be *taruṇa* and *karuṇa*. Vidhusekhar Shastri has rightly remarked that where n appears in Sanskrit, n is also found in Pāli, e.g. *Varna>vaṇṇa, tṛṇa>tiṇa, tīkṣma>tiṇha, grahaṇa>gahana*. Again where ṇ appears in Sanskrit cse-endings, there n is used in Pāli, e.g. *cireṇa* (Skt. *cireṇa*) *ākāreṇa* (skt. *ākāreṇa*), *dharmena* (skt. *dharmena*), *rūpāni* (skt. *rūpāni*). Some scholars surmise that Pāli *ṇāṇa* (skt. *Jñāna*), *Oṇata* (skt. *avanata*) retain the prakrit influence (*Indian Historical Quarterly*, Vol. II, pp. 192-195. Vidhusekhar Shastri. *The Cerebralization of the Dental Nasal in Pāli*).

Pāli Praveśa: Its Characteristics

Since we are concerned with the Pāli grammar, below is supplied the Table Contents of the *Pāli Praveśa*, 'Introduction to Pāli', only:

I. *Samjñā-Svaravarṇa* (Vowels), *Vyañjanavarṇa* (Consonants), *Varṇer Uccāraṇa* (pronunciation of Letters), *Varṇer Viśleṣaṇa* (Analysis of Letters), II. *Sandhiprakaraṇa* (Sandhi)-*Svarasandhi* (Vowel Sandhi), *Vyañjana-Sandhi* (Consonant Sandhi), *Niggahitasandhi* (Nasal Sandhi), *Paribhāṣā* (Definition), III. *Nāma-Prakaraṇa*: *Vibhakti* (Case-Endings)-*Sādhāraṇa Niyama* (General Rules), *Sabdarūpa* (Declension)-*Masculine, Feminine* (General Rules), *Strīlinga Nirṇaya* (Formation of the Feminine Gender), *Vyañjanānta Śabda-sādhāraṇa Niyama* (General Rules), *Sarvanāma śabda* (Pronoun) *Sādhāraṇa Niyama* (General Rules); IV. *Upasarga O Nipāta* (Upasarga and Nipāta), V. *Kāraṇas*; VI. *Vibhakti-Bheda* (Case-endings); VII. *Samāsa-Avyayibhāva, Kammadhāraya, Digu, Tuppuriso, Bahubhihi, and Dvanda*; VIII. *Ākhyāta-Prakaraṇa-Ākhyātika Vibhakti* (Tenses and Moods)-*Vattamāna* (Present Tense), *Pañcamī*

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(Imperative Tense), *Bhavissanti* (Future Tense), *Sattamī* (Optative Tense), *Atītakāla* (Past Tense) *Kālātipatti* (conditional Tense), *Puruṣa O Vacana* (person and number), *Vācya* (voice) *Kartṛvācya* (Active voice), *Karmavācya* (passive voice), *Bhāvavācya* (passive voice), *Karma-Kartṛvācya* (passive-active voice)-*Bhūvādi*, *Rudhādi*, *Diṇvādi*, *Svādi*, *Kiyādi*, *Tanādi*, *Curādi*, *Kārita Pratyaya* (Causative), *Ichcharthaka Dhātu* (Desiderative), *Yananta* (Intensive), *Nāma Dhātu* (Denominative); IX. *Kṛt-Prakaraṇa-Vartamāna Pratyaya* (Present Participle), *Atītakāla Pratyaya* (Past Participle) *Bhaviṣyat Pratyaya* (Future Participle), *Kicca Pratyaya* (Passive Participle), *Tave*, *Tum*, *Tuye*, *Tāye Pratyaya* (Infinitive); *Tun*, *Tvāna*, *Tvā Pratyaya* (Gerund), *Trikālika Pratyaya*, *Varttamāna O Atīta Pratyaya*; and X. *Taddhita-Prakaraṇa, Viśeṣana Pratyaya* (Comparison of Adjectives). Thus ends the Pāli grammar which is followed by the *Vuttodaya*, 'Book on Metre', composed by Saṅgharakkhita Thera before the 12th Century A.D. and the *Dhātukoṣa*.

The author in his *Nivedana* 'Submission', dated Aśvin 20, 1344 B.S., has informed that in the first half of the twentieth century an urgent necessity has been felt for a Pāli grammar either in Bengali or in English. In order to fill in this gap he has written the *Pāli Praveśa* in Bengali with the help of Kaccāyana's Pāli grammar, and other works on Pāli grammar like the *Mahārūpasiddhi*, *Saddanīti*, *Mukhamattadīpani*, *Nāmamālā*, *Dhātumañjusā*, *Bālāvatāra*. He has quoted the aphorisms from those texts with their simple Bengali translations. He has acknowledged the help he has taken from *Kaccāyana's Pāli Grammar* ed. by Satis Chandra Vidyabhushana, *Bālāvatāra* ed. by S.N. Mitra and B.M. Barua for the University of Calcutta, and the *Pāli Prakāśa* of Mm. Vidhusekhar Shastri. The author further informs that there are many similarities between Sanskrit and Pāli and likewise the Bengali language possesses some features of Pāli.

Professor Benimadhab Barua in his 'Foreword' to the *Pāli Praveśa* has commented: "In the *Ākhyāta-Prakaraṇa Pañcamī* (Imperative), *Saptamī* (Sattami: Optative), and *Kālātipatti* (Conditional) are called Tenses. As to the *Pañcamī* and *Sattamī* it may definitely be said that they are Moods and not Tenses. If the *Pañcamī*, *Sattamī* and *Kālātipatti* are considered as Tenses, the following verse from the *Saddanīti* may be taken into account:

Pañcamī Sattamīvihitā ānatti-parikappikā,
Sangayahamānā tā yanti paccuvappannamhi saṅgahaṃ
Atītanāgate cāpi Kālātipatti-sambhavā.

Pañcamī and *Sattamī* indicate 'order'. If they are to be put under Tense, then both of them belong to the present (Tense).... *Kālātipatti* may, thus, be

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included under past and Future’’ (*Saddanīti*, Verse no 3-Jnaniśvar Mahāsthavira. *Pāli Praveśa*, p. 17).

Observations:

Thus the *Pāli Praveśa* written in simple Bengali by a serious Buddhist monk reveals the following characteristics:

- i) this is very helpful for the learners of Pāli;
- ii) the work reveals author’s clear ideas about some knotty problems of the Pāli grammar; and
- iii) it contains, the original Pāli *suttas*, aphorisms of Pāli grammar along with profuse illustrations.

Under these circumstances, there is an urgent need to translate this Pāli grammar into Hindi and English for the benefit of the non-Bengali speaking scholars.

On Evolution of Buddha-Concept

Aiswarya Biswas

Buddhism, as ethico-religious philosophy, is one of the three world religions that originated in the soil of India. As a formal and institutional religion, it has a history in this country spanning nearly sixteen centuries, as follows:

Buddha-C. 463 BC-383 BC	}	Hīnayāna
Consolidation : C. 428 BC-275 BC		(Ethico-religious school)
Systematic Propagation: C. 275 BC-200 BC		Emergence and Systematic propagation
Popular Religion : C. 200 BC-500 AD	}	Mahāyāna
Struggle for survival: C. 500 AD-700 AD		Development of Buddhist Philosophy and Logic
Decline : C. 700 AD-1150 AD	}	Vajrayāna
Dark Age: C. 1150 AD-1800 AD ¹		Development of Buddhist Tantra and Syncretization with Brahmanism.

Teachings of Lord Buddha (Pali : Buddha-Vacana) formed the basis of Buddhism. Now a question arises as to who was this Buddha²? Etymologically 'Buddha' is an epithet and may be applied to those persons who has knowledge (Jñāna). But this very term is used to denote 'Gautama', (Pali Gotama) or 'Siddhārtha', (Pali Siddhattha). Born of a feudal Chief of Kapilavāstu (Pali : Kapilavatthu), 'Gautama' was his family name, having been known as 'Siddhārtha Gautama'. His followers called him 'Śākyamuni', 'Śākyasiṃha', 'Tathāgata'. The poetical appellation 'Śākyamuni' or 'Śākyasiṃha' came from the family (Clan) i.e., the 'Śākyas' in which he was born. In the most ancient stratum of legends, he is set up as the Teacher (technically called Satthu/Satthā) - a historical personnel, a figure who can be conceived in our perceptual level. He was born on earth and dwelt among men, bound up in human relations. He initiated a new path of salvation—Majjhima-Paṭipadā or Ārya-Aṭṭhaṅgikamagga.³ He invited each and everyone to enjoy the taste of this new idea irrespective of caste, class and creed. But the status and personality of such an 'enlightened' and 'compassionate' Teacher who was against any types of supernatural and inhuman practices, are defined by very doctrine (Pali-Dhamma) as a 'Superman' (Mahāpurisa) distinguished by a superman's physiognomical marks (lakkhaṇa)⁴. This Gautama Buddha is depicted as

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'Samyak-Sambuddha' by his followers. According to early legends, there is another type of Buddha called 'Pratyeka-Buddha'.⁵ This 'Pratyeka-Buddha' is also 'Enlightened One' and compassionate towards all but he does not take any active part to liberate the suffering beings. They just acquire knowledge and preserve it for future 'Samyak-Sambuddha'. Their very principle is 'Eko Care khaggavisāṇa Kappa'⁶ i.e. "Go ahead alone like a Rhinoceros". It is to be noted that there may be so many 'Pratyeka-Buddhas' at a given time. But with the advent of 'Samyak-Sambuddha' they have to retire from the soil of earth.⁷ The 'Bodhisattva' i.e. who has potentiality of becoming a 'Samyak-Sambuddhas' is born in a human family. After his enlightenment he belongs to the 'Buddha-vaṃsa' i.e. 'family of Buddhas', because he acquires the same knowledge following the same path trodden up by previous 'Samyak-Sambuddhas'. Our well-known Buddha 'Śākyamuni' was last one (or twenty-fifth) in the list. It was also declared that the future Buddha is 'Maitreya'—symbol of love and compassion. He will appear on the earth full 4000 years after the disappearance of Gautama Buddha. Images of Maitreya is found in Gāndhāra school of art.⁸ Hīnayāna scriptures after acquiring a definite shape gave expression to their conception of Buddha in the following way; "Bhagavā arahaṃ sammāsambuddho vijjācaranasampanno lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ Buddho bhagavā. So imam lokam sadevakaṃ sabrahmakam sasamaṇa-brāhmaṇaṃ pajam sadevaṃ sayam abhiññā sacchikatvā pavedesi. So dhammaṃ seti ādikalyāṇaṃ, ...etc."⁹

i.e. "The Blessed one is an arhat, a fully awakened one, endowed with knowledge and good conduct, happy, a knower of the world, unsurpassed, a leader able to control men, a teacher of men and gods, the awakened, the blessed. He knows thoroughly the world of gods, māras, recluses, brāhmins and men, and having known them he makes his knowledge known to others. He preaches the dhamma (doctrines), which is excellent in the beginning, middle and end", etc.

During this phase laity is mainly supporters of the Saṅgha by making gifts of food, robes and by erecting monasteries for the residence of monks. They were dependent on monks community regarding any religious practices. It makes them slowly reluctant about Buddhism.¹⁰ When we examine Buddhist literature three or four centuries later we notice that Buddhism had developed features quite alien to its original concepts. The historical Buddha is only an emanation sent down by the Ādi-Buddha to preach the 'Dharma' and save mankind from its ills. People now began to pray and worship the Ādi-Buddha in order to please him so that he might guide them to salvation. Buddhism

thus became a Buddhacult in the Saddharmapuṇḍarika, Gaṇḍī-vyūha and other Mahāyāna sūtras. It is generally accepted view that the image-worship among the Hindus is as old as Pāṇini (circa 500 – 450 BC). But such worship among the Buddhists could not have been as old.¹² But Buddha must have become ninth Avatāra of Viṣṇu before the time of Gauḍapāda i.e. the 8th century A.D. (circa 725 A.D.).¹³ Mahāyāna Buddhists not only turned the human Buddha-Śākyamuni into an eternal and supreme deity, they even declared that all beings possess 'Buddha-nature', technically known as 'Tathāgatagarbha' (womb of Tathāgata)¹⁴, which is mixture of both good and evil. When the evils of a being are totally eradicated, that particular being becomes a Tathāgata or Buddha.¹⁵ Simultaneously they declared by their various philosophical writings that Lord Buddha had never a corporeal frame at all. In his 'Mūlamadhyamaka-Śāstra', Nāgārjuna (2nd Century A.D.) who is designated as "father of Mahāyāna Buddhism", has identified the "law of causation" with the highest truth and its incarnation Buddha in these words:

yaḥ pratītyasamutpādaṃ paśyati, so dharmam paśyati/
yo dharmam paśyati, so Buddhamaṃ paśyati//

The sense of this passage is that the worldly beings and objects, which arise out of causes, do not exist in reality. One who realises this unreality of worldly beings and objects, visualizes the Truth, and therefore, visualizes the Buddha, the embodiment of Truth. Nalinaksha Dutt observes the argument of Nāgārjuna in the following way: Tathāgata (a) is the same as the constituents (skandhas) or (b) is different from the constituents or (c) & (d) is the constituents (skandhas) or vice versa, or (e) is possessed of the skandhas (skandhavān). He contends that none of the five proposition is true, and so the existence of the Tathāgata cannot be established. He emphasizes on the point that the Śūnya-vādins do not admit the earthly existence of Buddhas, who according to them, are created forms or apparitions of the real and eternal Tathāgatas, identified with the ever-existing Truths.¹⁶

In the primetime of Buddhism, the Buddha nowhere taught that the worship of his person would be useful in any way. Even he advised on the eve of his passing away that his disciples should act and behave strictly in accord with the Dhamma and Vinaya. Scholars opine that the evolution of the original atheistic Buddhism into theistic Mahāyanism was a result of the religious fervour of its adherents under the dominating influence of theistic Hinduism through the ages. Needless to say that from the stand point of the common people there were no important differences between Buddhism of the Mahāyāna Sūtras and Buddhism practised by Hīnayāna Monks. Above all,

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Mahāyāna concept of image-worship, bhakti etc. attracted them. Mahāyāna gradually became popular and succeeded in greatly overshadowing its rival—Hīnayāna.

Under the shade of Mahāyāna, another cult-concept of Buddhism was evolving and from the sixth century onwards the definite emergence of esoteric Buddhism or Vajrayāna was traced. The followers of Vaitulyaka-sect, the fore-runners of the Mahāyāna could observe 'Methuno-Dhammo' under special conditions. Famous Mahāyāna poet Śāntideva records of a Bodhisattva's extreme case in which he broke his vow of continence after having kept it for many thousand years. The first known Vajrayāna text, therefore, declared: 'rāgacaryā kulaputrā yadut bodhisattvacaryā." Not only the monks, householders also could embrace bodhisattvacaryā. Since Śākyamuni, in his earlier existences had been living in the world, it is, therefore, possible to embrace the career of a bodhisattva even though married. This peculiar form of religious course might be the source of the doctrine of co-efficiency or female element in Tantra.

The Theravāda (or Hīnayāna) Buddhists believe that the world is composed of five cosmic elements or Skandhas. These Five Skandhas are Rūpa (Form), Vedanā (Sensation) Saṃjñā (Name) Saṃskāra (Conformation) and Vijñāna (Consciousness). These elements are eternal cosmic forces and are without a beginning or an end. These cosmic forces are deified in Vajrayāna as the five Dhyānī Buddhas. In course of time they were regarded as the five primordial gods responsible for the diversified creation. The Dhyānī Buddhas are a peculiar kind of Buddhas who are not required to pass through the stage of a Bodhisattva.

They were never anything less than a Buddha. They are always engaged in peaceful meditation, and they voluntarily abstain from the act of creation. To Create is the work or duty of their emanations, the Divine Bodhisattvas. About their origin, the most popular theory among modern scholars is that the five Mudrās (Hand poses) which Buddha Śākyaśiṃha used during discourses and constantly depicted in the Buddhist figures of the different schools of art, gave rise to the five Dhyānī Buddhas. However, in iconographical representation the five Dhyānī Buddhas are given each a special recognition symbol and colour. The symbols and colours are extremely important for the purpose of identification, because the female counterparts and the offsprings of them invariably display these symbols and colours in order to show their origin. The deities are sometimes identified by their crowns. They always hold on their crowns the miniature figures of the respective Dhyānī Buddhas, they are supposed to emanate from.¹⁷

Chart-I
Pañca Dhyānī Buddhas
Visible Features

Name	Kendra (Position in the Stūpa)	Varṇa (Colour)	Pratīk (Symbol)	Mudrā (Hand Pose)	Vāhana (Vehicle)	Śakti (Consort)	Bodhisattva (Spiritual Son or incarnation)	Mānuṣī Buddha (Mortal Buddha)
Vairocana	Kendra (Central)	Śveta (White)	Cakra (Discus)	Dharmacakra	Dragon	Locanā	Samantabhadra	Krakucchanda
Akṣobhya	Pūrva (East)	Nīla (Blue)	Vajra (Thunder)	Bhūṣpasa (Earth-Touching)	Hasti (Elephant)	Māmaki	Vajrapāṇi	Kanakamuni
Ratnasambhava	Dakṣiṇa (South)	Pīta (Yellow/ Golden)	Ratna (Jewel)	Varada (Bestowing)	Simha (Lion)	Vajradhātēśvarī	Ratnapāṇi	Kāśyapa
Amitābha	Pāścīma (West)	Rakta (Red)	Padma (Lotus)	Samādhi (Meditation)	Mayūr (Peacock)	Pāṇḍarā	Padmapāṇi/ Avalokiteśvara	Gautama
Amoghasiddhi	Uttara (North)	Śyāmā (Green)	Viśvavajra (double Thunderbolt)	Abhaya (Protection)	Garūḍa	Āryāṭārā or Tārā	Viśvapāṇi	Maitreya

Chart-II
Pañca Dhyānī Buddhas
Invisible Features

Name	Skandha (Cosmic elements)	Kula (Family)	Rtu/Samaya (Season/ Time)	Swād (Taste)	Presided over the Human System	Group of Letters
Vairocana	Rūpa (Form)	Tathāgata Kulī	Hemanta/Prabhāta- Sandhyā (Mor./Eve.)	Madhurarasa (Sweet)	Mastiṣka (Head)	Om ka (Guttural Sound)
Akṣobhya	Vijñāna (Consciousness)	Vajrakulī	Śiśir/Madhyāhna Winter/Noon-time	Kaṭu (Pungent)	Śrota (Faculty of Hearing)	Hum Ca (Palatal Sound)
Ratnasambhava	Vedanā (Sensation)	Ratnakulī	Vasanta/Tiṭṭha-Caturtha Prabarātmaka (Spring/Third & Fourth parts of the day & night)	Lavanarasa (Saline)	Nābhi (Nave/ Button of belly)	Trām Ta (Dental Sound)
Amitābha	Samjñā (Definition)	Padmakulī	Griṣma/Aparāhṇa (Summer/Eve. Twilight)	Amlarasa (Acid)	Mukhagahvara (Mouth)	Hriḥ Ṭa (Cerebral Sound)
Amoghasiddhi	Samskāra (Conformation)	Karmakulī	Varṣā/Ardharātra (Rainy/Mid-night)	Tiktārasa (Bitter)	Rakta (Blood)	Kham Pa (Labial Sound)

Another grand conception of the Vajrayāna pantheon is the theory of the highest God Vajradhara, also called Ādi-Buddha. The theory originated in the Nālanda Monastery in about the 10th Century AD. The special Tantra dedicated to Ādi-Buddha is the Kālacakra Tantra. Numerous images of Vajradhara are found in Nepal and Tibet. It enjoyed wide popularity in the Central Asia in the latter half of the 10th Century AD. Homage is paid to Ādi-Buddha in the shape of a flame of fire which we consider as eternal, self-born and self-existent. It is said in 'Svayambhū-Purāṇa' that Ādi-Buddha first manifested himself in Nepal in the form of a flame of fire, where a temple was erected in order to preserve the flame. This ancient temple is known as the 'Svayambhū Caitya'. He is also known as Vajrasattva. His consort is Prajñāpāramitā (Perfect Wisdom).¹⁸

We have seen that with the emergence of the esoteric Buddhism divinities were not only accepted but got multiplied in course of time along with the ideas and institutions current among the common people. In the process popular brāhmanic gods like Indra, Varuṇa, Maheśvara, Viṣṇu, Skandha, Kāmadeva, Cunda, Ambā, Ambikā, Dākinī, Yakṣiṇī and a host of similar others are represented in various sculptures, art and paintings.¹⁹

The most important factor for the increase of the compromising attitude of the Buddhists towards different brāhmanical sects may be traced to the change in the Indian situation with the approach and infiltration of the Islamic religion and culture. We are informed of the apprehension of the Buddhists of the Sambhala (situated in the north of the Himalayas, near the river Sītā, believed to be identical with the Tarim in Eastern Turkestan) area that their children would favour the alien culture and embrace the Islamic religion. The future generation of the Buddhists would be much impressed by the strong physique of the foreigners, developed as a result of their partaking of the animal flesh killed with a strike of knife at the neck uttering the 'Bismillāh'. The Buddhists were faced with this social problem endangering their survival against the overpowering influence and popularity of the alien forces. In their effort to resist semitic culture, they decided to invite Brahmanical deities under banner of the one Lord—the 'Ādi-Buddha'—the Progenitor of all Buddhas.²⁰

It is a great tragedy that he, who issued a clarion call to the oppressed humanity for shunning any types of ritualistic, sacramental and supernatural practices and asked for depending only on rationality, had become reduced to a mere idea by the over jealous dogmatic followers.

So to understand the Buddha, one should keep in mind-

- i) the origin of legends in a cult.

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- ii) the distinction between the Buddha-the man and the Buddha-the cult-concept.
- iii) the curious non-historical attitude of the monk-legend makers, having taken selectively an incident from actual tradition or inventing one only to set-up the Buddhahood (Godhood) of the human Teacher (Satthu).

Notes & References

1. There is living controversy regarding the issues like historicity of Buddha, his date, origin of faith and religious development. Specially the date of Buddha is most controversial point. In this connection, it would not be impertinent to point out that in the Sixth Buddhist Council of Myanmar (May 17, - May 24, 1956), monks and learned Buddhist scholars agreed upon a point that May 24, 1956 was the 2500th day of Great Decease of Lord Buddha. Mainly based on this information here a sketch on Buddhist age is drawn. For the Councils vide- Dr. Barua, Sumangala, Buddhist councils and Development of Buddhism, Kolkata 1997, Atish Memorial Publishing Society, P. 133. It is to be noted that Govt. of India, on that very occasion also published a compiled volume - '2500 years of Buddhism', edited by P. V. Bapat, New Delhi, Publication Division, Ministry of Information and Broadcasting, Government of India, First Edition, May, 1956 (Jyāistha 1878). Needless to say that the displayed chart on the dating has been drawn following the episode of the Sixth Buddhist Council of Myanmar.
2. The common epithets of Buddhas are 'Jina', 'Sugata', 'Tathāgata', 'Arhan', 'Bhagavān', 'Śāstā', 'Daśabala', 'Lokavidu', 'Puruṣadhammasārathi', 'Sarvajña', 'Sadbhijña', 'Anuttara', 'Narottama', 'Devātideva', 'Trīkārajña', 'Triprātihārya-sampanna', 'Nirbhaya', 'Niravadya' etc. vide, Ghosh, Ishan Chandra, Jātaka (in Bengali) Karuṇā Prakashani, Kalikata-9, volume-I, Parishīṣṭa, p. 290.
3. The Dhammacakkappavattana Sutta—Traditionally known as the first discourse (Paṭhama-dhammadesanā, Mahāvagga, Vinaya, P.T.S., Vol-I. p. 10f, Saṃyutta Nikāya, P.T.S. Vol-V. pp. 420-424.) Its Sanskrit version is found in the Lalitavistara and Mahāvastu. It contains the fundamentals of Buddha's teachings, the so-called 'Majjhimaṭṭhapadā (Middle Path). The Middle Path connotes the moderate life of a recluse i.e. the monastic system, prescribed in the Vinaya Piṭaka. From his spiritual experience, Buddha became convinced of the 'Cattāri-Ariya-Saccāni' (the Four Noble Truths) i.e. there is—(i) Dukkha (suffering), (ii) Dukkha-Samudaya (Causes of suffering), (iii) Dukkha-Nirodha (Cessation of Suffering) and (iv) Dukkha-Nirodhagāminī-Ṭṭhapadā i.e. Ariya-Ṭṭhaṅgika-Magga (the paths leading to the cessation of suffering). But Nāgārjuna declares that "those who admit the reality of unconstituted things, cannot logically support the Āryasatyas and the Prañītyasamutpāda". vide-

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Aspects of Mahāyāna Buddhism and its relation to Hīnayāna, Dutt, N. Luzac & Co. London, 1930, P. 223. Early Monastic Buddhism, Ibid., Firma K.L.M. Calcutta 12, 1971, pp. 139-145.

4. The physical body of the Buddha was extraordinary, adorned with thirty-two (dvattiṃsa-Mahāpurisa-lakkhaṇa) major and eighty minor marks (asīti-anuvyañjana). Many texts both Pali and Sanskrit, give a list of these marks. On 'Mahāpurisa-lakkhaṇa' vide- Dīghanikāya, P.T.S., Vol-III, pp. 110ff, Mahāvastu, Darbhanga Edn. I, pp. 177-178; Dharmasaṃgraha, sections 83-84, (in BST. no. 1), p. 334; Arthavinīścayasūtra, sections 26-27 with commentary of Vīryaśrī-datta, ed. Samtani, 283-08; Mahāvvyūtpatti, section XVIII, ed. Sakaki' & pp. 22ff, also vide F. Edgerton, Buddhist Hybrid Sanskrit Dictionary, pp. 558-60.
5. The idea and teachings of 'Pratyeka-Buddha' are found in the Khaggavisāṇa-Sutta of the Suttanipāta of the 'Khuddaka-nikāya' 'Khaggavisāṇa-Sutta', Suttanipāta (Text and Translation) Sadananda Mahasthavir, Rangamati, Rajvanavihar, Rangamati, Parvatya Cattagram, 1987, pp. 9-16. N. Dutt observes 'Pratyekabuddhas achieve only removal of Kleśas (Mahāyāna concept), while Buddhas and Bodhisattvas have perfected themselves in wisdom to get rid of jñeyāvaraṇa. Mahāyāna Buddhism, Firma KLM Private Limited, Calcutta, 1976, P. 291.
6. Ibid.
7. There is a Pali treatise named 'Buddhavaṃsa'. It belongs to the Khuddakanikāya of Suttapiṭaka in the Pali Tipiṭaka. It contains biographies of twenty-five Buddhas. According to this very text Gautama is the twenty-fifth Tathāgata History of Pali Literature, Law, B. C. Indica Books, Benares-2000, pp. 290-294.
8. The Indian Buddhist Iconography, Benoytosh Bhattacharya, Calcutta, 1958, 2nd Ed.
9. Dīgha-Nikāya, P.T.S., Vol-I, pp. 87-88; cf. Lalitavistara, p. 3; Saddharma-puṇḍarīka, pp. 144, 376.
10. The assimilation of Buddhism by Brāhmanical sects and schools has been interpreted as a major cause of the decline of Buddhism in its homeland. In the opinion of Swami Vivekananda, 'Hinduism threw away Buddhism after taking its sap'. The complete works of Swami Vivekananda, Mayavati Memorial Edition, Advaita Ashrama, Calcutta-13, Vol-VI, pp. 104ff.
11. L. M. Joshi has invited attention of the students of Indian religions to the fact that the Buddhist art and iconography of the last three centuries before Christian era should be studied in the light of the Pali and Sanskrit Avadānas and the earliest Mahāyānasūtras. Discerning the Buddha, Munshiram Manoharlal Publishers Pvt. Ltd. Delhi, 1983, pp. 214ff.

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12. cf. Vivekananda says that the use of images was unknown in India before the Buddhists. 'I say they (Buddhists) were the first to use images'. Ibid. Vol-III, p. 533.
13. Commenting on the Brāhmanical acceptance of the Buddha as the ninth Avatāra of Viṣṇu, the historian R. C. Mazumdar opines: 'This well-conceived and bold stroke of policy cut the ground from under the feet of Buddhism which was already steadily losing ground and the ultimate result was the complete effacement of Buddhism from India as a separate sect.' The Cultural Heritage of India, Calcutta, 1956, Vol-IV, p. 40. The Vaiṣṇavas in particular paid homage to the Buddha in the following words:
'Namo Buddhāya Śuddhāya daitya-dānava mohine'
— i.e. "Homage to the Buddha, the Pure one, who, eluded the devils and the demons!" —Bhāgavata Purāṇa, X. 40.22; also Ibid. I. 3.24.
14. 'Tathāgatagarbha' is described as nitya, dhrūva, śāsvata, śiva etc., just as the non-Buddhists speak of their great soul as nitya, kartā, nirguṇa, vibhū and avyaya. Based on Chinese commentators, Prof. Nalinaksha Dutt explaining 'on the Siddhi' states that "Dharmakāya is the metaphysical principle of real citta and rūpa of the Tathāgata. It is the real nature of the things and can be equated with Tathatā, Dharmadhātu or Tathāgatagarbha". Mahāyāna Buddhism, Firma KLM Private Limited, Calcutta 1976, P. 173. also vide p. 163ff for Dharmakāya.
15. Vide- Ibid. pp. 103, 105, 109, Joshi, L. M., Ibid. pp. 182-202.
16. Vide- Mūlamadhyamakāśāstra, chapter-XXII (Tathāgata-Parīkṣā) and Early Monastic Buddhism, N. Dutta, Firma KLM, Calcutta-12, Second Ed. 1971, pp. 295-302.
17. Bauddhakoṣa (Encyclopaedia of Buddhism) Department of Pali, University of Calcutta, Kolkata, 1997-98, pp. 163-170.
18. Ibid.
19. Ibid.
20. Journal of the Asiatic Society, Kolkata, 2004, Vol-XLVI, No. 1. pp 12-13.

Nāgārjuna on Negation (*Neṣedha*): A note

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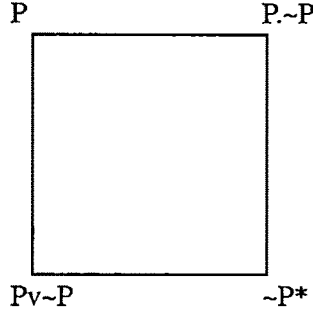
In Nāgārjuna's philosophy the use of negation is integrally connected with his refutation of four different possible patterns (*koti-s*) by which usually philosophical theories are being built up. These are *bhāva*, *abhāva*, *bhāvābhāva* and *na-bhāva-naivābhāva*—may be expressed symbolically as the denial of 'P', '¬P', $P \sim P$, $P \vee \sim P$ respectively. Philosophers who believe in two valued logic use propositional negation. It is also called relational negation. The users of this type of negation believe that the world is exhaustively divided into two absolute categories of objects—one is positive and the other is the negation of the former. Two valued logic has been championed by Gautama and some other realistic schools of Indian Philosophy. Everything in epistemology, according to those philosophers is therefore, either true or false, in metaphysics either real or unreal. If something is true is meant by 'P', then 'it is not the case that something is not true' would be meant by '¬P'. Greater section of philosopher and the common people at large use this type of negation in order to understand the world. They accept 'P' and '¬P' as mutually exclusive and understand the statement 'P exists' as 'P exists unconditionally, in absolute sense; they understand '¬P' as 'P does not exist' also in absolute sense. To them what is real is unconditionally real and what is called unreal is unconditionally/ absolutely unreal. Any conjunction of 'P' and '¬P' is an explicit contradiction. In order to avoid the contradiction they accept the law of Excluded Middle as necessarily valid. For them ' $P \vee \sim P$ ' cannot be negated and they claim that ' $P \vee \sim P$ ' can explain the world in an exhaustive way. As a corollary, they accept 'Double Negation' also as a valid principle of reasoning. For Nāgārjuna negation of 'P' is not identical to 'P' (i.e. $\sim \sim P \neq P$). The aforesaid four patterns are usually considered as the possible ways of understanding what is real. It is said by some Indian philosophers that regarding causal relation the first *koti*, say 'P' represents the Sāṅkhya view, the second one say '¬P' represents the Nyāya-Vaisesika view, the third say, ' $P \sim P$ ' represents the Jaina view and the fourth represents the Cārvāka view. However, there are philosophers who have questioned the above classification of views. Without entering into the controversy regarding this, let us see how it looks like if we represent the four different philosophical claims (which may be called T1, T2, T3 & T4) in the following table.

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A:T1:

A:T3:



B:T4:

B:T2:

It is interesting to see that Nāgārjuna negates all these four possible ways of explaining the world. But no philosopher who believes in relational negation, can negate T4 (i.e., $Pv\sim P$). This would be clear if we compare the following two, say A in the right side and B in the left side. A represents T3 and the negation of T3 leads to the acceptance of T4. again B represents T4 and the negation of B leads to the acceptance of A (i.e. T3). But no consistent philosopher can accept T3 as a thesis. Therefore, it is not possible to negate both T3 and T4. But Nāgārjuna negates all these four. We must have to assume that he uses 'negation' in a *different sense*. To him truth values cannot be necessarily confined to *two*. His use of negation is known as 'four-cornered negation' among the interpreters of Indian philosophy. He would rather believe in many-valued logic—how many, may be, we cannot claim in absolute terms. In order to get a comprehensive account of Nāgārjuna's use of 'negation' we are to explain all these four cases of negation in the paragraphs to follow :—

T1 : Since everything is conditionally originated, nothing can be said to have self-nature. Everything is essenceless. When we say that 'P' exists, we do not mean that 'P exists' unconditionally because it cannot be explained without the notion of ' $\sim P$ '. What is essentially, unconditionally existent cannot have the origination and that which has no origination cannot have destruction. In other words, a thing with self-nature can neither have a beginning nor have an end. In this world everything is devoid of self-nature (*svabhāva*). So there is no difficulty in negating the thesis, 'P exists independently' because it presupposes ' $\sim P$ '. Nothing exists unconditionally. Now comes the consideration of ' $\sim P$ ' in T2. It can also be negated without any difficulty. It says, P is unreal in absolute sense and this is also an extreme view. But our experiences of the furniture of the world make it clear that nothing in this world is categorically unreal. Barren woman's child, rabbit's horn, sky-flower etc. are some of the classical examples of what is unconditionally unreal. If we admit that what

is conditionally existing is as good as what is absolutely unreal, then there would be a context of admitting *nihilism* (*uccedavāda*, *sarvabhāva*). But both *eternalism* and *nihilism* are extreme theories. The world of conditional, relative existence cannot be called *fictitious*.

What is evident here is that neither T1 and T2 is acceptable as independent *koti-s*, as adequate grounds for explaining something as unconditionally existent or unconditionally non-existent. Since both T1 and T2 are meaningful depending on each other, both of these alternatives are devoid of any intrinsic nature (*niḥsvabhāva*). So the negation of 'P' like the negation of 'P' does not create any difficulty. It rather emphasizes that 'P' represents eternalism and '~P' represents nihilism and the nature of the world cannot be explained by any of these extreme views. 'P' and '~P' both are defective interpretations and therefore, unacceptable.

Now comes the consideration of the third alternative, T3, i.e. 'P.~P'. In relational logic (which is otherwise known as propositional logic) T3 can be true if and only if the following three conditions be fulfilled :

- a) If 'P' and '~P' both are unconditionally true; both are having self-nature.
- b) If 'P' and '~P' both are not contradictory to each other.
- c) If between 'P' and '~P' there exists no common property even in some instances.

None of the aforesaid conditions, according to Nāgārjuna is applicable/satisfiable in case of T3 (i.e. 'P.~P'). In *Mūlamadhyamakakārikā*, 12/9, Nāgārjuna explicates that the conjunction of both 'self' and 'not-self' can also be the cause of suffering if in disjoined positions they can be the cause of suffering. What seems to be evident is that T3 being a mechanical combination of the aforesaid two extreme views which are defective, T3 contains the defects of those two and therefore, according to Nāgārjuna is to be refuted. Even in accordance with those who divide the world into two exclusive compartments of 'is' and 'is-not', T3 represents an explicit form of contradiction and therefore, it is to be rejected. To admit the categorical, unconditional existence of something as well as the non-existence of that thing simultaneously is to admit self-stultification.

But there seems to be a very specific sense in which T3 can be rejected, according to Nāgārjuna. Candrakīrti in his commentary titled '*Prasannapadā*' on *MMK*, 18/3, hinted towards a new interpretation of T3 and if we keep in mind Candrakīrti's interpretation we can apply negation without any difficulty to both T3 and T4. In other words, the rejection of the law of Excluded Middle

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does not necessarily lead to accept T3, the Law of contradiction does not necessarily lead to accept the Law of Excluded Middle as valid. The text is as follows:

Tutru bālajana-jñānāpekṣayā tu sarvametastartham. Āryajñānāpekṣayā tu sarvametannmṛṣā...atacca buddhānāṃ bhagavatāmanuśāsanam. Unmārgāda-panīya-vineyajanānu-rūpyeṇa vā anuśāsanam. (MMK, 1989:72.)

In T3 according to Candrakīrti's interpretation, 'P' is 'true for' a special class of individual and '~P' is 'true for' a different class of individual. Since the conditions are different there is no difficulty even if we arrive at T3 by denying T4 and since T3 does not represent any categorically absolute sense of existence of either 'P' or '~P', it can safely be said that the conjunction of 'P~P' is also devoid of its own nature, that is, independent existence.

T4 : Now it is to be seen how is it possible to deny 'Pv~P' and the thesis is represented as T4. The T4 is the principle of Excluded Middle. Nāgārjuna not being a believer in any exhaustive demarcation in exclusive terms of the world into two halves rejects T4 and this rejection as a matter of fact, according to him does not lead to any contradiction. Take, for example, the application of the word 'red'. When we say that something is red, we also admit that there exists something 'non-red' which includes all coloured objects other than the class of red. But if we mean only 'red or non-red' objects then the class of colourless objects would be left outside the scope of the coloured objects say 'red or non-red'. Analogically, the text argues that all the furnitures of the world cannot judiciously be classified into two exclusive classes of being 'eternal or non-eternal'. In *Drṣṭiparīkṣā* section of *MMK*, 27/18, Nāgārjuna shows the non-acceptability of the principle of Excluded Middle when he says:

*Aśāśvatam śāśvatañca prasiddhamubhayam yadi/
Siddhe na śāśvatam kāmam naivāśvāsvatāmityapi//*
— (1989 : 271)

We cannot say that eternal, non-eternal etc. as independent *koti*, alternatives are established. The meaning of one is always relative to the grasping of the meaning of the other. 'A child of a barren woman' cannot be classified either as eternal or non-eternal. Our experiential data caution us that there is no sufficient ground to classify the world in a clear and distinct way in absolute terms. In other words, all objects of the world do have relative, conditional existence. It is also called functional existence, (*vyāvahārika sattā*). Always there is the principle of interdependence and conditionality operating in the actual world of our experience and on the basis of this only we can explain the fact of arising, subsistence and destruction. So in actual world there

is no fruitful application of the principle of Excluded Middle. We cannot deny that there are 'border line' cases like 'colourless objects' or 'fictitious class of objects' for the explanation of which the law of Excluded Middle is not only inadequate but also unnecessary. It is not necessary, because the denial of this does not lead to any contradiction as we have seen in Candrakīrti's interpretation. In relational logic though T4 (i.e. $Pv\sim P$) is valid, but in non-relational logic, which denies that all possibilities within the universe of discourse is exhaustive. In other words, the law of Excluded Middle is not acceptable to the logic to which Nāgārjuna would subscribe. The 18th verse of *Drṣṭiparīkṣā* section of the 27th chapter of *MMK* expresses Nagarjuna's rejection of the validity of the law of Excluded Middle. In case of the application of 'negation' in T3, the problem is 'how to make sense of what is denied.' But in case of T4, our concern is 'how the denial can make sense' (Sibajiban Bhattacharya: 1984 : 13). This interpretation can be defended from the following sentences of Candrakīrti's *Prasannapadā* on *MMK*, 18/8:

'Yodyepyevam tathāpi vyavahārasatyānurodhena laukikatathyā dvaya bhypagamavattasyāpi samāropato lakṣānamucyatāmiti'—1989 : 72

Let 1) 'K is $Pv\sim P$ ' is a proposition. In this instance, there is no use of words like 'is' and 'is-not' etc. in absolute sense. In other words, the meaningful use of these words in actual world can be seen in conditional or relative sense. Even in ' $Pv\sim P$ ' there are indistinct *fuzzy* areas about which no absolute truth-claim can be made and T4 for this reason does not convey any sense of 'necessary truth'. There is no guarantee that all objects of the world belong to either 'green or not-green' classes, that is to say, the class of colourless objects does not belong to either of the classes of 'green or not-green'. For a comprehensive explanation of the world the law of Excluded Middle is thus neither necessary nor sufficient. From this it is evident that we cannot say that the negation used by Nāgārjuna represents any 'single pattern of alternatives, rather it includes a variety of patterns which differ from each other'. Since the negation T4 (i.e., $Pv\sim P$) does not invite any self-contradiction, we are to understand that the law of Double Negation would not be valid to Nāgārjuna. He would, on the contrary, think that when our ordinary language of day-to-day use is examined through philosophical scrutiny, then any absolute and extreme claim about reality would be turn out to be 'non-sensical'. Candrakīrti's interpretation brings novelty here—in case of T3 it means '*true for*' which represents conditional, relative sense here. And in case of T4 it is to be understood as '*border-line fuzzy cases (Nānārtho'steṭi nānārtha-bhinnārtha na nānārtho' nānārthamithyartham—Prasannapadā on MMK 18/9 : 1989: 73)*'. In case of T4, the concepts used are not defined in absolutely

sharp and clear manner. Since there are *fuzzy* cases having 'borderline' intermingling of definitions, we cannot accept T4 as an adequate explanation of what is real. Again, when nothing in this world is sharply defined, there is no sense in saying that the negation of T4 as a matter of fact compels us to accept T3. T3 is nothing but a conjunction of two contradictory terms and there is no application of this possibility in the world. In other words, it is meaningless. It is nonsense also to say that it is the combination of two defective possibilities. The negation of both T3 and T4 is possible. The value-assignments in two cases are different i.e. in T3 it is to be understood as 'true form' and T4 it means 'border line cases'.

"That the two need different concepts to explain how they can be rejected, shows that the two rejections, even when regarded as negations, cannot be contradictory. It is only by ignoring how Nāgārjuna has actually argued for the rejection of these two positions in different places, that puzzlement over his theory can arise"—(Sibajiban Bhattacharyya : 1984 : 13). His denial of T3 and T4 in two different senses showed that like two-valued Logicians he does not accept the principle of negation. Nāgārjuna's use of negation is pure negation. Any thesis whatever, if it is put forward before him, he would reject it without making any commitment to the counter-thesis. Nāgārjuna negates different possibilities separately and in different senses. For him the world is not exhaustively divided into two absolute categories, namely 'is' and 'is-not'. His dialectics (*prasaṅga*) aims at showing inner contradiction in opponents' thesis and this enables him to negate any thesis without advancing any thesis of his own. Here lies the difference between Nāgārjuna's dialectics (*prasaṅga*) and the Nyāya method of *tarka*, indirect reasoning. The Nyāya describes the 5th type of *tarka* as '*tadanya-vādhitārtha prasaṅga*'. In the Nyāya use of *tarka* there are two alternative possibilities and the denial of one indirectly establishes the others. This also presupposes an exhaustive and sharp conceptual definition of the actual state of affairs. But since in actual state of affairs concepts cannot be sharply defined and divided into two alternatives in absolute sense, in the sense of only two possibilities, Nāgārjuna's methodology cannot subscribe to it. His use of *prasaṅga* is the rejection of all possible views about reality or descriptions about the world. His negation of four alternatives is 'commitmentless denial'.

Buddhist Art in Sikkim

*Durga Basu**

Sikkim is a mystic land of beauty, sanctity, Buddhist Lamas and moreover the sprawling monasteries which have overshadowed the hilly region with enchanting *mantras* of the Lord Buddha. As the border land of Tibet and Bhutan Sikkim occupies one of the most important geographical areas of India, in eastern Himalayan region. The strategic position at the meeting points of various Buddhist idealistic countries like Tibet, China, Bhutan and also Nepal helped Sikkim to come into closer contact with the life and culture of these countries from very early times. Significantly, Sikkim had received religious and cultural elements from all its neighboring countries, but Tibet's everlasting influence on the cultural and religious life was unparalleled. In fact, in the early days, the culture and the life of the hilly people of Sikkim were largely conditioned by its geographical position, natural environment, outside contacts and more by Lamaism which perhaps developed through Tibetan religious interference.

Sikkim is bounded on the north and north-east by Tibet, on the west by Nepal on the east by Bhutan and on the south by Darjeeleing district. It covers an area of 7096 sq. km. In the early seventeenth century Sikkim was a quite large territory. The boundary of Sikkim was then extended upto Chumbi valley in Tibet and Ha valley in Bhutan (R. L. Singh p. 481). In 1864 Ashley Eden noticed that "Sikkim though a very petty state then was formerly a fair-sized country, reaching from the Arun river on the west to the Taigon pass on the east, from Tibet on the north to Kissengunge in Purneah on the south (Gazetteer, p. 2)". But in later times, Sikkim lost the bulk of its original territory due to various political upheaval. Historically be it or not the fact is that Sikkim was part and parcel of one cultural and religious orbit in eastern Himalayan region, in which Tibet was the mother source.

Physiographically, Sikkim stands in the midst of rugged topography, lofty mountains, uncertain climate, torrential rain, insufficient agricultural plain. The intensity of harsh physical feature seems to have shaped both the religious and cultural life of the tribal people of Sikkim. Thus in a natural consequence Sikkim became the receptor of such religion in which the people could find their religious shelter. Before the arrival of Buddhism, Sikkim for obvious reason had a stronghold of the tribal culture. It was almost inaccessible territory of the primitive tribe of Lepchas who were supposed to be the original inhabitants of

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Sikkim. They believed in spirit and animistic form of religion. It is said that Lepchas are the followers of the Mun religion. For the Mun religion priesthood goes by the manifestation of a supernatural spirit. The chief function of the Mun i.e. Lama is to ward off the misfortune, disease caused by the devils. Interestingly, Sikkim received strong influence of Tibetan Lamaism which is essentially a priest craft. The presence of high priest was a normal custom in the tribal society. Thus Tibetan priest-craft got a fillip in the already existing shamanistic religious atmosphere in Sikkim. But it was not an easy task to wean away from the tribal ideas and conception of indigenous religious faith, conviction to animism and magical rites and their own way of social life, engrained through ages. The religious teachers who came from Tibet did a great job by imbibing the autochthonous beliefs into contemporary Buddhist faith. These people adopted Buddhism and its scriptures, the written documents of Buddha's messages in their own way. Buddhism here led to develop certain new religious practices and rituals which have become almost as social customs. It is a fact that Buddhism in any form, wherever reached it uplifted the overall human life. We find that for indigenous people of Sikkim, the social urge towards the acceptance of a new religious system was so great that they turned it as a device in regulating even their socio-political life. This new religion was considered as Lamaism or priest craft, indicating priest orthodoxy.

It is said that during eighth century Sikkim first met wizard priest Padma Sambhava of the *Yogacāra* school, a native of Uḍḍiyāna. What deserves special mention that Hiuen Tsang described the people Uḍḍiyāna as the expert in the magical exorcism. Padma Sambhava came from such a region where the practice of magic, sorcery and exorcism were well established. It is known that on the occasion of building of *Samye* monastery in Tibet he crossed the land of Sikkim which was then dominated by the Lepcha tribal people. Lepcha traditions and legends give us various stories regarding Guru Padma Sambhava and his celestial works which do not have any historical base. But these stories give us a clue to the development of Buddhism in this part of country. Historically and chronologically it is difficult to ascertain when Buddhism established its stronghold in this tract of land in the early period, since the dearth of concrete literary evidence. But from Lepcha tradition we come to know that Buddhism by then transformed into Lamaism was established by Lhatsün Chhembo who came from south eastern Tibet during 17th century A.D. Buddhism with a preponderating amount of mythology, mysticism and magic got a fillip in this tract of land. We can easily understand what Padma Sambhava once propounded in Tibet a composite religion of *Bon* and *Vajrayāna* got a second home in Sikkim though in much later period.

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It was during seventeenth century A.D. the process of religious interaction between Sikkim and Tibet increased. Missionaries from the Tibetan side regularly migrated to the den-zone valley (i.e. Sikkim). When Buddhism reached in Sikkim, Tibetan Lamaism accepting local beliefs and ritual practices developed a new religious concept. It was readily accepted by the people. Interestingly, the *Vajrayāna-Tantrayāna* and *Kālacakra* became a concomitant factor in the Buddhist world of Eastern Himālaya region. *Vajrayāna* already developed an elaborate pantheon, giving birth of a number of Buddhist deities including tutelary deities, some good and harmless and some hostile and terrible. The pantheon also included major Buddhist deities like *Dhyānī* Buddha, Bodhisattvas and Tārās. Sikkim captured this form of religious pantheon and developed an artistic perception which resembled the Tibetan style. The artists of Sikkim translated the mystical conception of *Siddhakas* into various art forms.

In this religio-historical process, Sikkim took a very active part and entered into a great era of artistic and monastic establishment. At this juncture one notes a steady crystallization of Lamaic faith, the reflection of which is found in the building up of a number of monasteries in various parts of Sikkim. With the emergence of these monastic complexes, the art of Sikkim through sculptures and paintings flourished. Monasteries are considered as the repertory of art and paintings. During this time an ecstatically religious mood encompassed the entire monastic complex resulting from self-conscious virtuosity and the *Upāsakas* delight in decorative extravaganza.

The present paper aims to highlight the nature of Buddhist art and architecture in Sikkim with limited materials. Because Buddhist Lamas always keep their sacred places inaccessible due to perhaps esoteric practices in the monastery and the shrine.

Admittedly, in an unprecedented religious fervour and with the zeal of Lamas of different sects, a number of religious structures in the form of Gumpa or monastery and *chortens* or *stūpa* came into being. In the monastic life of Sikkim both these places of worship played an important role. The monasteries of Sikkim were built up during 17th century A.D. onwards. The legend says that somewhere in the 13th century a prince called Guru Tashi came to seek his fortune in the valley of Sikkim. During his wanderings he came across the Sākya Kingdom where people were constructing a monastery. From their legend it can be presumed that the tradition of building up monasteries was already in the air, in the neighbouring hilly region. But regular construction of *Stūpas* or monasteries started during 17th century and continued for a few successive centuries. The earliest monasteries in Sikkim are Dubdi, Pemeyangtse, founded by Lhatsun Chhembo.

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In Sikkim, the *stūpa* or *chorten*, literally “receptacle for offerings” are generally constructed on the high hills, though not much far away from the locality. Sometimes these are located inside the monastic complex, and some times by the side of the main shrine. Generally the large *stūpas* are constructed within an open courtyard and are surrounded by railing which holds a number of prayer wheels, having a six syllabled mystic writing—“Om mani padme hum”. These wheels are turned in a right hand direction which, according to Waddel is symbolic to the rites of Hindu circumambulation. *Stūpas* are generally brick-built. In Sikkim, the construction of *stūpas* were started during early part of seventeenth century and continued upto last part of nineteenth century.

The architectural pattern of *stūpa* in Sikkim is quite different from the original *stūpa* structure of Sāñchī and other places. The original hemispherical dome is transformed to a round edges squarish *anda*, slightly tapering at the lower end. Here the *stūpa* stands on a high terraced plinth and the original round *medhi* is changed to pyramidal shape. Sometimes we find a second *medhi* which is just a solid cube. The *anda* or the dome is surmounted by a square *harmikā* and a number of *chhatrāvalis* are attached in a conical form. The graded cone is usually 13 tiers. These are considered as parasol, the symbol of universal monarch. The *chhatrāvalis* are surmounted by one or two inverted bells. This is again topped by two discs and a finial. So far as the architectural pattern is concerned, it resembles the *stūpas* of Tibet. In this context it may be mentioned that the *stūpa* with high platform at the bottom, stepped *medhi* and addition of a number of *chhatrāvalis* in long conical shape became popular during Kushāna time. Since *stūpa* is the most sacred object of worship, the people of Sikkim always have an intense desire to protect it from the evil spirit. Thus sometimes we find the sculpture of *yab-yum*, attached on the top portion of the dome, signifying the belief in Kālacakra. The *yab-yum* image has been kept on the *stūpa* to eradicate the evil spirit.

Now, we proceed to study another form of architecture i.e. monastery. In Sikkim, monasteries are considered as the most sacred places for worship, rituals and also for residence of Lamas. But inspite of these functional aspects all these monasteries are the great seats of learning and training centres for future Lamas, like that of Nalanda—Vikramsila Mahāvihāras. Sikkim reveals its own architectural pattern in building up the monasteries, according to these functional aspects.

The larger monasteries is characterised by a complex architectural pattern where a central shrine, residential cells of monks and other subsidiary chapels are centered round in one large courtyard. The pattern almost follows the earlier monastic complex, though the structural buildings are of different shapes.

Monastery is basically a house of deity where Buddha or Bodhisattva—the patron god of Lamaism is enshrined with other deities of the pantheon. For rituals, worship and congregation, a large pillared hall is built up, separating the nave with side aisles which are used as inner ambulatory path. The nave is terminated by an altar where Buddha or Bodhisattva image is enshrined. The walls of central hall is full of mural paintings. The frontal side of the central hall is preceded by a pillared portico and frontal steps.

Monasteries are found in different forms—from simple two-storeyed building to a more complicated four-storeyed building. In the simple monastery, the square building structure with a huge projecting flattish roof is noticed. But in the larger monasteries, the main shrine is characterized by a rectangular building with number of storeys having large projected roofs piled up in a receding manner, giving a shape of pyramid. The roof is topped by one or pair of small bell shaped finial of gilt copper. At Rumtek and Phodong Monastery, the top metal finial consists of first lotus then, bell and again lotus then the Kalasa, all these are considered as auspicious and symbolic of good fortune.

The main shrine is surrounded at two sides by the residential cells of Lamas. The cells are preceded by a long open pillared portico and having double storey. In Phodong monastery in eastern part of Sikkim a subsidiary congregation hall is built up along the left side of the main courtyard. The main monastery also provides rooms in upper storeys for the main priest and the young Lamas. Inside the main shrine the roof, pillars and walls are richly decorated with symbols, various designs and covered with frescoes.

The most spectacular expression of Lamaism in Sikkim is found in various forms of deities, depicted in the mural paintings of the monasteries. The monasteries are the store-houses for the paintings and images and these painted images are embodiment of certain concepts. Each and every monastery has its own shrine area. Inside the main hall Buddha or Bodhisattva images are enshrined. *Che-resi* or Avalokiteshvara is considered as the Patron God of the followers of Lamaism. Thus in Sikkim the images of *Che-resi* are worshipped by the Lamas. He is the most popular deity in this region. But sometimes he is worshipped along with *Chad-dor* i.e. Vajrapāni and Guru Rimpoche. In Enchey monastery we find that the colossal seated Buddha image is kept at the centre of the altar and on the right side the image of Guru rimpoche is placed. But what deserves special mention that Vajrapāni with his consort in *yab-yum* form is also enshrined in the main hall. In the main shrine area we have noticed several other images of Buddhist deities of the Vajrayāna pantheon.

The whole of the interior of the shrine area of the monasteries is covered

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with paintings of a large number of deities like Buddha in various forms, Bodhisattva images, goddess white Tārā, green Tārā, Guru padmasambha, Atish Dipankara and demons like Lokapāla or protector deities, mostly of life-size. But in most cases there is no sequence in the depictions of the images. Sometimes narrations of the Buddhist stories are also found in the mural paintings. The inside and out side pillars are exquisitely decorated with lotus rosettes and other symbols. In the paintings Buddhist followers always use bright colours which sometimes help to understand the inner concept of each manifestation.

The frontal porch of the large monasteries in Sikkim is always highly decorated with the paintings of the Lokapāla or the guardian deities. In most cases, two guardians are depicted on each side of the door way of the main shrine hall. They guard the four cardinal points. These guardian deities are Dhritarashtra, Virudhaka, Virupaksha and Vaisravana. In the large monasteries, like Rumtek, Phodang and the old monastery like Tashiding we find the depictions of these guardians. They also guard the universe and heavens and also the monastery against the outer demons. Sometimes Ganapati is also painted on the outer wall of the main shrine area as a protector of the monastery. In Rumtek monastery the depiction of Ganapati along with other guardian deities has been noticed. These guardians or Lokpālas have their own identification colour and a specific direction has been given to them. Each monastery has a protector-deity. Most of these deities are manifested in wrathful aspects with many arms and heads. Some of them have been depicted with animal heads. They are always embellished with ornaments, jewels, tiger-skins, garlands. Another most significant deity is Mahākāla. The image of Mahākāla is generally painted with black colour. He is accepted as one of the most important protector deities and is considered as the destructive form of God Shiva. In Buddhist painting he is always depicted in strange posture with knees bent. The deity is plump and dwarfish. His terrible demonic face is always encircled with flying hair. He wears animal skin and he holds a chopper and a skull cap.

In the monastery paintings we also find the eight Medicine Buddhas with Buddha as Bhaishajyaguru. In Phadong monastery, this type of medicine Buddha is found on the wall of the subsidiary prayer hall. The depiction of such Buddha is very common in Sikkim. There are many other deities depicted on the walls of the monasteries.

The traditions of Buddhist art were introduced in Sikkim from Tibet. But these traditions were carried away by the Lepcha people. But it is interesting to note that Tibetan Lamaism always control the religion and art of Sikkim.

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Concept of Innerbeing or Soul in Buddhism and the Bhagavad Gītā

*Suchitra Ray Acharyya**

In Buddhism, however, the analysis of 'personal identity' is aimed at the establishment of the 'no-self' doctrine. As a religious culture of mediation and morality, this doctrine is an organic part of Buddhism. To convey the "no-self" idea, not only popular sermons and meditational texts, but also purely philosophical and psychological treatises were written. The philosophical understanding of this principle and the actual experience of the 'dissolution of personal identity' as a result of meditative introspection are considered as the most essential requirements for the creation of an 'enlightened' frame of mind free from the "bondage of ignorance and craving".

The mainstream of Buddhist thought analyzed the concept of "person" into momentary events, classified into five qualitative groups (skandhas): form (physical events), feelings, perceptions, impulses, and elements of consciousness. The importance of this view lies in the complete rejection of the idea of "personal substance". However, the Hīnayāna schools included two that believed in the existence of a "personal" element (pudgala). The writings of the *Pudgala* groups have not survived; we must derive their views from texts of the opposing majority schools. *Pudgala*, claimed its proponents, functions as a force binding together the physical and mental events (dharma) that constitute a "person". Obviously, this claim of the "Personalists" controverts the central Buddhist doctrine of an *atman*, or "no-self"; consequently, it was vehemently rejected by the orthodox Buddhists.

Adherent of the idea of "person", apparently motivated by commonsense views, found the idea that there is no unity among the separate elements difficult to accept. No plausible account of personality is possible, they claimed, unless words such as "I" or "person" refer to real entities; they supported their views with quotations from early texts in which the Buddha used terms referring to a "person". Such terms, as well as terms taken from everyday usage (e.g., "the person sees"), they claimed, prove that one has to distinguish between the "person" (or "self") and the person's attributes. Their orthodox opponents rejected such claims by explaining the "personal" terms that appear in older scriptures according to their own "no-self" doctrine. As for examples from everyday usage, they argue that language does not necessarily depict reality:

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even though grammar and syntax reveal the structure of “agent and deed” or “self and attributes”, logical philosophical analysis proves that the concept of “personal identity” is untenable.

In the argument on the “self” in Points of Controversy, the orthodox Theravādin employs the empirical principle to refute the concept of “person”. According to this principle, we are not permitted to assume the existence of a thing that does not corresponds to a fact (i.e., a thing not based upon experiential evidence); and since “facts” are the only contents of consciousness, the Personalists contradict themselves if they assume the existence of an entity (“person”) that is not a “fact” (not actually experienced as an event).

The Theravādin presses the Personalist (=P) either to define “person” in terms of “real” elements of the “personal stream” (the material and mental elements of the five skandhas) or else to clearly state that “person” is a different category. If the “person” is identical with the elements, then it is bound to be annihilated together with the momentary elements, and as such it cannot be considered a continuous “substratum”. If, on the other hand, the “person” is defined as different from the elements, it may be continuous but it cannot be considered as the “essence” of the personal elements, for there would be no connection between the elements and the “person”.

The argument is then pursued concerning the other aggregates (feeling perception, coefficients or impulses, and consciousness), the twelve-sense factors (the five material sense organs and the “sense” organ of mind plus their objects), and the eighteen elements (the six sense elements, the six sense objects, and their corresponding six sense consciousness). In all cases the form of argument is the same. The Personalist admits neither the identification nor the separation of the “person” from the elements, and the Theravādin rejects this stand as logically absurd.

In another argument, the Theravādin stresses the element of change in the “personal stream”, implying that we cannot assume the existence of an immutable “essence” beyond the incessant transformations of the human body.

Is then one who has had hand or foot cut off, or hand and foot, or ear or nose, or both cut off, or finger or thumb cut off, or who is hamstrung, the same as he was before? Or is one whose fingers are bent or webbed the same as he was before? Or is one afflicted with leprosy, skin disease, dry leprosy, consumption, epilepsy, the same as he was before?

The Theravādin further argues that the “person” or “soul” cannot be said to dwell in the “material qualities” in the same way a villager dwells

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in a village, for a "village is one thing, a villager another". Neither can it be said that the relation of the "soul" to the "material qualities" is that of possessor and possession as in the case of a king and his kingdom, for "a kingdom is one thing, a king another". Similarly, the relation of "person" or "soul" to the "material qualities" cannot be that of a tree to its shadow, for the shadow is but a reflection of the tree and "both tree and shadow are impermanent". The Personalist's claim that "because of self-awareness the person is known in the sense of a real and ultimate fact" is refuted in a similar way. If the "person" is known as a "real and ultimate fact" because of "self-awareness", it would follow that "a pleasurable feeling is one thing and the self-conscious enjoyer another." This, the Personalist admits, "cannot truly be said". In attributing the notion of soul to each moment of consciousness, the Personalist is bound to agree that like the elements of consciousness "the soul [also] undergoes birth, decay, death, disease and re-birth in each [momen of] consciousness", but this too he admits "cannot truly be said".

Some of the Personalists' arguments centre around Buddhist doctrinal concepts. Most of these arguments directly or indirectly involve the concept of karma: The Personalists seem to feel that the orthodox "no-self" principle cannot sufficiently account for the moral progress of a "personal stream". If we deny any essential link between the various elements of personality, how can we speak of moral progress? We cannot claim that the moral deed and its retribution belong to the same "person". The Theravādin presses the Personalist to define the relation of "person" or "soul" to the *skandhic* elements. In identifying the "soul" with the elements, however, the Personalist cannot advocate its "identity", for the "personal stream" is in constant change; whereas, if the Personalist says that the "soul" is different from the elements, it cannot serve as the 'substratum' of the moral process. The Personalist is thus forced to admit that it is neither the same "soul" nor a different one that transmigrates from one existence to another, upon which the Theravādin labels the Personalist's argument logically, contradictory and therefore untenable.

In answering the problem of "soul transmigration" the Theravādin suggests that the Personalist's assumption of an "identical soul" contradicts the concept of moral *progress*. The Theravādin claims that the concept of retribution through *karmic* causality sufficiently explains the "person" without falling into the heresy of either Externalism ("soul" theory) or Annihilationism (the absolute denial of causal links between the personal elements):

Surely if the identical soul, without [becoming] different, transmigrates when deceasing hence to another world, there will

then be no dying; destruction of life will cease to take place. There is action [karma]; there is action's effect; there is the result of deeds done. But when good and bad acts are maturing as results, you say that the very same [person] transmigrates—this is wrong.

The arguments of the Theravādin against the Personalist are largely focussed on the Buddhist doctrine that recognizes only two categories of being: the conditioned (momentary material and mental dharmas) and the unconditioned (nirvāṇa). The Personalist's "soul" cannot be attributed to the conditioned, for it is defined as the continuous "substratum" of the conditioned elements; but neither can it be classified as unconditioned, for then it would be immutable and non-active, and it could not be considered to have anything in common with the conditioned elements. A being that is neither conditioned nor unconditioned, claims the Theravādin, does not fall into any of the Buddhist categories or reality and must therefore, be rejected as fictitious.

In order to provide a fuller exposition of the Buddhist "no-self" doctrine, I wish to quote from another text which centers on the dispute between a Personalist (of the Vatsīputriya school) and the philosopher Vasubandhu. The quotation is taken from the appendix to the last chapter of Vasubandhu's *Abhidharmakośa*. The *Abhidharmakośa* is a Sarvāstivādin text, but Vasubandhu's argument against the Personalist and his exposition of the "personal stream" theory of the "self" conforms to the Theravādins' line of thought. I shall quote a large part of the text not only because of its importance to the subject, but also because it provides a good example of the high level of philosophical analysis contained in Buddhist treatises. The method of argumentation is somewhat reminiscent of British linguistic philosophy. Both parties are well aware of the distinction between language and facts, of the role of language in the formation of mental habits and attitudes, and of categorical distinctions between concepts. The discussion deals with the semantics of words that have a bearing on the problem of personality: proper nouns, the concept of memory, and relational terms. The Personalist relies upon commonsense language in his attempt to prove the existence of a "self"; the Orthodox, on the other hand, claiming that commonsense interpretation of concepts and linguistic structures is based upon false analogies, elaborates his own interpretation of concepts related to personality (i.e. the theory of the "self") as a succession of momentary impersonal events."¹

The teaching of *Bhagavad Gītā* is concerned with all people. The material point is the eternal incarnation of the Divine, the everlasting bringing forth of the perfect and Divine life in the universe and the soul of man. There is however,

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ample evidence in favour of the historicity of *Kṛṣṇa*. According to *Chāndogya Upaniṣad* refers to *Kṛṣṇa*, son of *Devakī* and speaks of him as the pupil of *Ghora Angirasa*.

Lord *Kṛṣṇa* interpreted *Arjuna* the meaning of sacrifice and made out that true payment for the priest is in the practice of the virtue, austerity, charity, uprightness, non-violence and truthfulness.

We get the concept of soul in the Buddhism which differs to some extent from the concept of the *Bhagavadgītā*. In the *Saṃyuttanikāya* Lord *Buddha* said *Prasenjit*, the king of *Kośala*:

“दलिद्दो पुरिसे राजा अस्मद्धो होति मच्छप्री।
कदरियो पाप-संकप्पो मिच् छादिर्द्वा अनादरो॥
समने ब्राह्मणे प्रगलि अजजे प्रापि प्राणिप्र्राके।
अक्कोसति परिभासति नतथिको होति रोसको॥
ददमानं निप्रारेति याचमानानां भोजनं।
तादिसो पुरिसो राजा मीयमानो जनाधीप।
उपेति निरयं घोरं तमो-तम-परायनो॥(१)
अद्दो प्रो पुरिसो राजा
..... ज्योति - तम - परायनो॥”(१०)

According to *Sāṃkhya* philosophy we get *prakṛti* and *puruṣa* Rhys Davids says “Buddhism is not only independent of theory of soul, but regards the consideration of that theory as worse than profitless, as the source of manifold delusions and superstitions, practically this comes, however, to much the same thing as the denial of the existence of the soul.”³

“Buddhism alike in this ethics and in its view of the past and of the future, ignores the two theories of god and the soul”.⁴

Buddha believed ‘ātmā’ is ‘god’.

Throughout the Pali Suttas we can see creeping up the influence of the early *Sāṃkhya* teaching: not of any ‘System’ but of teaching which saw in the composite human being not just *nāme—rūpa*; the man with a shape or body, but the man as having both a body and a set of mindways, distinguishable from the very man. The man is not denied in that teaching; for from it: ‘puruṣo’ etc. it maintains and for very excellent and unanswerable reasons, given ... in the Suttas”.⁵

Mahāyāna Buddhācārya Nāgārjuna has said,

“आत्मन्यसति चातमीयं कुत एफ़ भप्रिाष्यति।
निर्ममो निरहंकारः शमादातमातमनीनयोः॥”⁶

In the Mahābhārata we get:

“अहंकतेति चाप्यन्यो पुणस्तत्र..।
ममायमिति येनाय मन्यते न ममेति च॥”⁷

In the Brahmasūtra we get:

“यद्यपि भोक्ता प्रशासिता प्रा कश्चिच्चेतनः सहता स्थिरो नाभ्युपगम्यते।
अपि च यद्भोगार्थः संघातः स्यात्, स नास्ति स्थिरो भोक्तेति तदभ्युपगमः॥”⁸
“अन्यस्य च कश्चिच्चेतनस्य भोक्तुः प्रशासितुर्गर्ग स्थिरस्य संहंतुरनभ्युपगमात्॥”⁹

In the second chapter of the Bhagavadgītā we find the concept of soul.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति॥ 2.17

Translation: Know that to be indestructible by which all this is pervaded. None can cause the destruction of That the Imperishable.

Ātmā or self indestructible. No one can bring about the destruction of the self. All these is pervaded by Self. According to Radhakrishnan: “Not even Isvara, the Supreme Lord, can bring about the destruction of the self. Its reality is self-established, svatasiddha. It is not unknown to anybody. The scriptures serve to remove the adhyaropana or superposition of attributes alien to the Self and not to reveal what is altogether unknown. It means by *ātmatattva* the qualitative unity and equality in the midst of numerical plurality.”¹⁰

Western Philosopher “Hume’s treatment of the concept of “personal identity” in the *Treatise* follows from his general epistemological and logical premises. In his writings on ethics and religion, however, he does not deny the concept of *person*. It is, rather, the concept of *identity*, in its logical implications (concerning both material “object” and “self”), that he finds problematic. From the mood of his treatment of the problem of “personal identity” in the *Treatise*, and from his confession of his failure in the appendix, it seems he was earnestly seeking to analyze the concept of “self” as referring to a “real existent” in a way that would not contradict his principles.”¹¹

Chinmayananda says:

“In the last stanza we were told by the Lord what exactly is the difference between the Real and unreal. According to the definition, if unreal be that which is dying and, therefore, finite, then to any average intelligent man, life is only full of finite things and, naturally he must fail to understand what exactly is that which is the Imperishable, the Immutable. The ever-real is described here in the strict language of a scientific definition by the Lord for the benefit of Arjuna, an average intelligent man.

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The real is that which envelops everything that exists and which is the very stuff and substance of all worlds of perceptions which we experience. Different mud pots, each different in form, shape and colour, may have different names according to the things they contain or according to the purpose for which they are used. Though each one of them has thus a different name, yet, all of them are, we may say, enveloped by - or permeated with - one and the same stuff, the mud, without which none of the pots can exist. From mud they came, in mud they exist, and when they are destroyed, their names and forms shall merge back to become mud. All the mud pots are enveloped by mud which is the Reality holding the world of mud pots together.

Similarly, the world of finite changes is entirely permeated through and enveloped by the Real the Changeless. And Bhagavan adds that there is no possibility even for a moment, of this real, getting destroyed even by a fraction. The Lord's declaration, "None can cause the destruction of that" is so emphatic and conclusive that Śaṅkara in his commentary says: "Nobody not even the Iswara, the Supreme Lord - can destroy the Self" (Iswaro'-pi).

"What then is the unreal (asat) whose existence is not constant Listen".¹²

अन्तवन्तइमे देहा नित्यस्योक्ताः शरीरिणः।

अनाशिनोऽप्यमेयस्य तस्माद् युध्यस्व भारत॥ 2.18

Translation: They have an end, it is said, these bodies of the embodied Self. The Self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata.

Here is said that these bodies of the eternal embodied (Soul) is indestructible and incomprehensible and comes to an end.

According to Radhakrishnan: "Śārīrī here refers to the true self of the individual as in the phrase śārīraka mīmāṃsā, which is an enquiry into the nature of the individual self. It is incomprehensible because it is not known by the ordinary means of knowledge."¹³

"The physical form constituted by the matter envelopments are all perishable equipments for the indwelling Self which is the eternal factor, ever in its nature changeless, indestructible and incomprehensible. By the term ever-changeless, the Supreme is indicated to be eternal because the non - eternal by their nature must be ever - changing since change is the insignia of the finite. The term indestructible is not an unnecessary tautology when it is used in conjunction with the term 'ever-changeless', meaning, eternal. Here the term 'indestructible' is to indicate, as Śaṅkara says both the types of destructions that are possible in a structure which we usually, observe in life. The body

may be said to have come to destruction on the funeral pyre where, it indicates a total annihilation; and it may be that a fat man due to illness may get himself reduced in girth, wherein also we say his health is destroyed. Thus either a total destruction or partial destruction is possible in finite objects. Here, by using the two terms, eternal (nitya) and indestructible (anasin), the Lord is indicating that neither a total nor a partial destruction is possible in the Supreme.

Chinmayananda says:

By qualifying the eternal as unknowable is not in any sense to indicate that the Supreme is 'unknown'. The term 'Unknowable' is only meant to express here that it is not knowable through the usual organs of perception. The sense-organs are the instruments through which Consciousness beams out and, in its awareness, objects get illumined. These instruments of cognition, whether they be sense-organs, or the mind or the intellect, in themselves are inert and can have their knowledge of perception only when they are dynamised by the conscious spark of life. As such, these organs cannot make the very Consciousness an object of their apprehension. Therefore, in terms of our most common source of knowledge - direct perception - the Śāstra says here that the supreme is 'unknowable', It being self-determined (svataḥsiddha).

"Therefore, fight O descendant of Bhārata"—This is really not a command to fight. A religion that is built upon the concept of extreme forgiveness and large-hearted tolerance as envisaged in the principle of non-violence could not raise a slogan of chaos or revolutionary bloodthirstiness in its very scripture. Such an interpretation is the unintentioned mischief of a commentator who would not read the Geetā in the context of the Mahābhārata.

The Bhagavad Gītā is not a dry philosophical textbook, it draws its nourishment from the very story in which it is rooted so well. Krishna is addressing not 'man' as such from the quiet caves of the Himālayas, but he is talking to his friend, prince Arjuna, on the battlefield where duty has called him to arms for a fight with an army that stands for certain un-Aryan principles. The world has come to overhear His words to Arjuna. Naturally, therefore, the great teacher at the driver's seat has to call upon his disciple, Arjuna, not to renounce Gāṇḍivā, his weapon of activity, but to pick it up again and act diligently in the field wherein duty has called him. Thus viewed the words "Fight O Son of India", means that it is a religious call on every Hindu to discard his defeatist mentality and face wholeheartedly and sincerely the situations in every given field of his life at every given moment in his existence. Active resistance to evil is the Krishna in the Gītā.

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"The Lord now quotes two Vedic mantras to confirm view that Geetā Śāstra is intended to remove the cause of saṁsār such as grief and delusion. It is only a false notion of yours, says the Lord, that you think thus: 'Bhishma and others will be killed by me in the battle: I will be their slayer'—How?"¹⁴

"Vasubandhu's principal argument is that the linguistic subject "I" does not denote any real subject. He rejects the notion of the "self" as a "possessor" of attributes. The relation of "possession" (of something by something) cannot hold true in a dharmic succession, in which events are completely distinct and separate from each other. It is also impossible, he says, to assume the "self" as some kind of "substratum" underlying the various physical and mental events, for such an unifying element does not appear in experience. The notion of the "self" as "agent" (doer of deeds) is also rejected. A person's activity is explained by the occurrence of impulsive and volitional elements. Such elements, as well as elements of consciousness, have no "personal" subject. Like all other phenomena, they are the result of conditional circumstances. Thus it is mistaken to speak of somebody willing or somebody thinking, because neither volitions nor thoughts derive from any one independent "self". Every "personal" event appears in accordance with past conditions (previous events) in a "stream" of successive elements. The "person" can be found neither in any of the particular elements of this "stream" nor in some "essence" beyond it; it is the "stream" itself. Vasubandhu's exposition of the "self" in terms of a "personal stream" is similar to William James' view of the "self" as expressed in a well-known passage of his. This is what he says:

The consciousness of Self involves as stream of thought, each part of which as "I" can remember those which went before, know the things they knew, and care paramently for certain ones among them as "ME" and appropriate to these the rest. This "ME" is an empirical aggregate of things objectively known. The "I" which knows them cannot itself be an aggregate; neither for psychological purposes need it be an unchanging metaphysical entity like the Soul, or a principle like the transcendental Ego, viewed as 'out of time'. It is a thought, at each moment different from that of the last moment but appropriative to the latter, together with all that the latter called its own. All the experiential facts find their place in the description, unencumbered with any hypothesis save that of the existence of passing thoughts or states of mind.

According to Buddhist philosophy, all elements (both "external" and "internal") that are experienced in the "personal stream" can be expressed

in terms of the five categories of events (skandhas). The first *skandha* (rūpa) is that of material events; the other four denote mental events and include the aggregate of consciousness (*viññāna*), the aggregate of feelings (*vedanā*), the aggregate of perception (*samījanā*) and the aggregate of impulses or mental activities (*samskāra*). There are several sub-classifications of these groups, as well as doctrinal disputes concerning the number and function of the various elements, but the general purpose of all such classifications is the same; to present the complex of material (rūpa) and mental (nāma) elements whose interrelation forms the psychophysical organism we call "person" or "self".

According to the *Visuddhimagga*, "Everything taken together that has the characteristic of cognizing is to be known as the aggregate of consciousness." As a rule, events of consciousness are defined as elements accompanying physical events (in the case of perception of physical objects) and mental events (in the case of thoughts, feelings and volitions). Consciousness following physical and mental events, fulfills a *receptive function*; that is, sensations, feelings, volitions, and ideas appear as the "contents" of consciousness."¹⁵

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्।

उभौ तो न विजानीतो नायं हन्ति न हन्यते॥ 2.19

Translaion: He who takes the self to be the slayer, and he who thinks He is slain, neither of these knows. He slays not, nor is He slain.

Self does not slay anybody and is not slain by anybody.

Lord Kṛṣṇa is discriminating between the self and the non-self. These are the puruṣa and prakṛti of the sāmkhya. A person who thinks that soul can slay and may be slain by and body does not know the real nature of soul.

According to Chinmayananda:

It is a tradition that the children of Āryāvarta, though they may appreciate intellectualism, do not accept any theory as a spiritual or philosophical idea unless the new theory or restatement has been exhaustively proved to be fully supported by the existing immoral scriptures: the Upanishads. This idea was so strictly followed in the post that even Lord Krishna, considered by the Hindus as the greatest manifestation of Reality that ever came upon the earth as an incarnation, had to substantiate his declaration with quotation, from the Upanishads. Herein we have the meaning of a well-noted mantra in Kathopanishad summarized.

The self being Immutable, It is neither slain nor can it be the slayer. Those who think that they have been slain when the body is slain and those

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who feel that they are the slayers, know not the real nature of the Self and hence they prattle such meaningless assertions. That which is killed is the perishable body and the delusory arrogation 'I am slain' belongs to the ego-centre. The Self is that which is beyond the body and the ego since the Pure Consciousness is the illuminator of both these factors-the body and the ego. In short, being immutable, the Self is neither the agent nor the object of the action of slaying.

"How is the Self immutable? This is answered by the next verse":¹⁶

न जायते म्रियते वा कदाचिन्
नाय भूत्वा भ्रिता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे॥ 2.20

Translation: He is not born, nor does He ever die, after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed.

Soul (आत्मा) never born not die. Soul is unborn eternal permanent. Atma is never slain. In the Katha Upaniṣad and Chāndogya Upaniṣad we get the same concept. In the Kathopaniṣad we get the line na vadenasya hanyate. According to Chāndogya Upaniṣad the Soul is everlasting as a divine form.

Chinmayananda says:

"This stanza labours to deny in the Self all the symptoms of mutability recognised and experienced by the body. The body is prone to different changes and these modifications are the sources of all sorrows in every embodiment. These six changes are common to all and they may be enumerated as birth, existence, growth, decay, disease and death. These changes are the common wombs of all pains in a mortal's life. All these are denied in the Self in this stanza to prove the immutability of the Self. This verse is also a substantial and faithful re-production of the words of Yama in Kathopaniṣad.

Unlike the physical body, the Self is not born, It being the eternal factor that exists at all times. Waves are born and they die away, but the ocean is not born with the waves, nor does it die away when the wave disappears. Since there is no birth, there is no death; things that have a beginning alone can end; the rising waves alone can moan their dying conditions. Again, it is explained that like the birth of a child who was not existing before, and who has come to exist after the birth, the Ātman is not something that has come to be born due to or because of the body. Thus, the Self is unborn and eternal birthless and deathless, (ajah, nitya).

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By the term unchangeable (śāśvatha) all other modifications such as existence, growth, decay and disease are denied in the Self. When the body is slain, the Self is not slain, just as when a wave is destroyed the ocean is not destroyed; when a pot is broken, the mud is not broken. The verse insists that the Self cannot be killed. This is an assertion which amounts to a repetition since it has already been said that it is deathless. Śāṅkara, therefore, interprets the idea in 'It is not slain' as 'It has no transformaiton': the Self is not subject to any transformaiton or transmigration.

"Consciousness is also described as fulfilling the intellectual function of "thought". However, the function of organizing dharmic elements into the commonsense world picture (through classification and judgement) is, in fact, attributed not to the "thought" function of consciousness, but to the aggregate of perception. If this is so, what is the difference, we may ask, between, "consciousness" and "perception"? The Visuddhimagga admits a close affinity between these two elements: "There is no consciousness which is dissociated from perception. Therefore, the divisions of perception are as many as those of consciousness". This statement implies that "consciousness", rather than fulfilling the active functions of judgement and classification which are attributed to the aggregate of perception, "accompanies" every such event of perception in its receptive function.

Hence, in its receptive function, consciousness may appear to us as a "subject" providing the element of individuality ("self"). But as we have seen from the arguments against the Personalists, the Theravādins reject such an interpretation, claiming that there is no distinction between consciousness and its physical and mental object. Consciousness, they say, cannot be experienced as a separate element, for it never appears in its pure form (that is, not followed by its object). The "receiving function" of consciousness may perhaps be characterized as a general function of "awareness". In itself it is nothing, but it follows everything in its capacity of "receiver".¹⁷

"Having thus started the proposition that the Self is neither an agent nor an object of the action of slaying and having established the arguments for the immutability of the Self, Lord Kṛṣṇa here concludes the proposition as follows."¹⁸

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम्॥ 2.21

Translation: Whosoever knows Him to be indestructible, eternal, unborn, and inexhaustible, how can that man slay, O Partha or cause others to be slain?

According to kṛṣṇa a person who knows that soul is indestructible and

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eternal, uncreate and unchanging, never can slay a person. So Arjuna also could not be able to slay the persons belonging to the opposite army.

Chinmayananda says:

“Summarising what he had said so far, as the Law of Being (dharma) of the Self, which indicated rather than defined the eternal, immutable Reality, in this stanza we have in the form of an interrogation a denial that those who know this shall have no dejection on sorrow afterwards on the face of life’s realities.

Having known the Self to be indestructible, eternal, unborn and inexhaustible, Krishna asks Arjuna, “How can one arrogate to oneself the stupid idea of agency?” The Lord says that neither can such an individual be a man causing someone to slay nor be himself a slayer. In the context of the given situation Krishna advises thus. It is interesting to note that He means both Himself and Arjuna by His words. If this knowledge of the Reality has come to the intellectual recognition and acceptance of Arjuna, he will have no more justification to feel himself the killer of the unborn. If he cannot be the killer, Krishna means, “How am I the one who prompts you to slay your relations?”

“To return to the immediate subject. It has been stated that the Self is indestructible. In what way is it indestructible?” Here, in the following, is an explanatory example”.¹⁹

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽप्यराणि।
तथा शरीराणि विहाय जीर्णा
न्यन्यानि संयाति नवानि देही॥ 2.22

Translation: Just as a man casts off his worn-out clothes and puts on new ones, so also the embodied Self casts off its worn-out bodies and enters others which are new.

When a garment is worn-out man casts off that and put on new one. In a same way soul casts off worn-out bodies and take on new others.

According to Radhakrishnan “The eternal does not move from place to place but the embodied soul moves from one abode to another. It takes birth each time and gathers to itself a mind, life and body formed out of the materials of nature according to its past evolution and its need for the future. The psychic being is the vijñāna which supports the triple manifestation of body (anna), life (prāna) and mind (manas). When the gross physical body falls away, the vital and mental sheaths still remain as the, vehicle of the soul. Rebirth is a law of nature. There is an objective connection between the various forms

of life. (Cp. Katha Up., I, 6.) "Like corn a mortal ripens and like corn is he born again. Embodiments seem to be essential for the soul."²⁰

The concept of "consciousness" viewed in the general frame of Hīnayāna philosophy is not free from contradiction. As an element void of any content (the mere "awareness" of something) it contradicts the principle of a dharma, for a dharma is defined as a minimal qualitative unit, performing a specific function, separate and independent from other units. If "consciousness" is no more than the "awareness" of events, it cannot be said to be the dharma itself, for in its capacity of "awareness" it has no specific quality or function and it is not independent. Where "consciousness" is presented as providing the functions of organization and classification, it may be said to fulfill a real function but it still cannot be a dharma, for functions such as comparison, discrimination and judgment can hardly be attributed to a momentary event.

"The reason for these inconsistencies in Buddhist epistemology is, I believe, the following: the empirical principle does not admit the existence of realities that cannot be actually experienced. On empirical grounds it is relatively easy to refute the idea of a "personal substance" reducing a statement such as "I know that Tokyo is the capital of Japan" to the form "There is knowledge that Tokyo is the capital of Japan". Now the fact of Tokyo being the capital of Japan is one thing and the "awareness" (or knowledge) of this fact another. Every philosophy that is not overtly idealistic has to differentiate between the object in itself and the knowledge (or awareness) of the object. In Buddhist philosophy this differentiation is provided by the elements of consciousness in their function of "accompanying" the perceived object".²¹

Chinmayananda says:

"This is one of the oft-quoted famous stanzas in the Geetā which, in a very striking example, explains to us how the egocentric entity in an individual readily leaves its associations with one set of equipments and arrogates to itself another conducive envelopment for living a new set of its required experiences. The example that Vyasa uses is so universal that in the Lord's own mouth they ring with a note of irresistible appeal.

This striking example which comes within the comprehension of everyone is made use of by the Lord so that not only Arjuna but even those who are overhearing these discourses, even at this distance of time, may come to understand the idea clearly.

Just as an individual changes his clothes to suit the convenience of the occasion, so too the ego-centre discards, one physical form and takes to another which will be most suited for it to gain the next required type of experiences.

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In his nightgown no one will plan to go to his office, nor will the same person in his stiff-collar feel happy in the evenings while playing tennis. He changes his dress according to the field, where he is intending to work for the time being. Similar is the why and wherefore of death and thereafter.

Changing of clothes that have become worn-out on our own shoulders cannot be a pain to anyone of us, especially when that undressing is for the purpose of putting on a new set of clothes. Similarly, when the mind-intellect equipment finds that its embodiment in a given form can no longer help it to earn any more experience from its available, environments which would facilitate its evolutionary pilgrimage, it feels its present form to be worn-out (*jīrṇa*). This 'worn-out' condition of a body is to be decided neither by its age nor by its biological condition; nor can anybody other than its wearer, the ego, decide it.

Critics rise up in hosts, however, against the truth of this stanza and their main platform of argument is built upon the observed facts of young people dying away in the bloom of their life. It is only the observers' opinion that the individual was young and his body was not worn-out, but from the standpoint of the evolutionary necessity of the ego concerned, that body was already useless for it. A rich man feels like changing his house or vehicle almost every year, and he invariably finds ready purchasers. As for as the rich owners is concerned, the thing has become useless for him, while for the purchaser it is 'as good as new!' Similarly, here nobody else can decide whether a given body is worn-out or not except its own wearer.

In short, the stanza emphasizes the doctrine of reincarnation.

On the whole, it must have definitely conveyed to Arjuna the idea that death grins only at those who have no understanding and that it has no pain for those who understand its implications and working. Just as changing dress is no pain to the body, so too, when the dweller in the body leaves the envelopment, no pain is possible; and, by undressing, it does not mean that thereafter we are ever to live naked. So too, this embodied Self ere-long discovers an appropriate equipment from which to function so as to earn for itself new sets of experiences. Volition and change are all for the mind and intellect, and not for the Self. The Self is perfect and changeless, and needs no evolution in Itself.

"Why is the Self changeless? The Lord Says".²²

The extreme particularization of the dharma theory does not give a satisfactory account of the order and regularity of the world. We may accept of the Buddhist claim that the elements in themselves are of extremely short

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duration and independent from each other, but it is a fact that the world, as it appears in consciousness, is fairly regular and ordered. The mental functions of differentiation, abstraction and judgment which provide the structural order of the perceived world cannot these ever be momentary events. In their capacity of linking together various occurrences these functions must be of longer duration, also, they must be, to some extent, free from the casual relations of the perceived events. In their attempt to provide a plausible account of the ordered world that we experience in perception, memory, and thought, the Buddhists apparently were led to attribute some formal functions to "consciousness".

The aggregate of feeling is defined as: "everything taken together that has the characteristics of enjoying." Like all other "personal" elements, feelings are thought not to have a "self" as their subject. Therefore, feelings are not elements which the self "projects" onto the object of perception, but elements that arise in "consciousness" associated with the object in accordance with the nature of the person's "moral" evolution. As to their quality, feelings are classified as good (moral), bad (immoral), and indeterminate. "Moral" is not to be understood in the usual sense of social morality: instead, it denotes the "inner" or "subjective" aspect of the "personal stream" in terms of joy, suffering, and indifference to both joy and suffering. The "pleasant" feeling of joy is described as more desirable than the "unpleasant" feeling of suffering, but both "pleasant" and "unpleasant" are said to originate in "desire"; therefore, the rising of "pleasant" or "unpleasant" feelings signifies that the "person" is still under the "bondage" of karmic causality. Only the "indifferent" feeling which is said to have a "peaceful state as manifestation and consciousness void of zest as proximate cause", implies the "enlightened" attitude of *detachment* from the object of perception.

The aggregate of perception accounts for the organization of the perceived data (both physical and mental) into the ordered unites of the commonsense world. The organization of the dharmic elements into "complexes" and the perception of them as "objects" is influenced and modified by elements of other aggregates (in particular, volition and feelings), but it is to the element of perception that the function of composition and combination of various stimuli into recognized "objects" is attributed:

It [i.e. perception] has the function of giving hint as to the cause of recognition saying, "That is the very same thing!" as do hewers of logs, and so on, with logs, and so on. It has the manifestation of producing the laying to heart by virtue of the hint taken, as

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a blind man *sees* the elephant [i.e. in his mind's eye, forming an idea of the elephant from the particular part of the elephant which he happens to touch]"²³

नैनं छिन्दन्ति शस्त्रानि नैनं दहति पावकः।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥ 2.23

Translation: Weapons cleave It not, fire burns It not, water wets It not, wind dries It not.

Weapon does not cleave this soul, and does not burn water does not make soul wet not even wind makes soul dry.

Chinmayananda says:

"The Transcendental Truth can be explained only in terms of the limited and the finite, or else the students, who have no experience of the Beyond, will not be able to conceive or apprehend the Absolute and the Eternal. When a traveller in a distant clime, having discovered a beautiful bird of wondrous plumage, comes back to his own native land and explains the beauty which he saw, he will have to talk to his friends in terms of the bird's plumage, that are native to folks on his native land.

The unseen is explained always in terms of the seen, and thereby the unknown becomes fully indicated rather than defined; for any unknown quantum merely defined in itself is as unknown without the definition.

Similarly here the changeless, immutable Self is being described by Lord Krishna in terms of the mutable and everchanging world which is very familiar to Arjuna and all people like us. In the world of change objects come to their annihilation through instruments of death or they are consumed by fire or destroyed by water or dried up by air. These are the various means and methods by which the objects of the world come to their destruction. All these means are declared as important in bringing about the destruction of the Self.

Weapons cleave It not."—It is very well-known that with an axe one can cut down a thing, and with a bullet one can shoot some other object, but neither can one wet water, fire, air or space with a sword, however sharp it may be. The principle is that no instrument can hit or destroy a subtler element than itself.

Naturally, therefore, Atman, the Self, the very cause of the subtlest element space and, necessarily therefore, subtler than space, cannot be cut asunder by the gross instruments.

"Fire cannot burn It"—Fire generally can burn things other than fire, but fire cannot burn itself. The burning capacity in fire is the very Essence, the

Truth in it and, therefore, fire cannot burn its own essence, namely, the fiery nature. Wherever there is fire, it can consume things only in space, and yet, space is never consumed by fire. Things are consumed by fire in space. If space itself cannot be consumed by fire, how impotent it must feel when it tries to consume the cause of space, the Self.

“Water cannot wet it.”—Things get soaked only when they have got interspaces in themselves. A piece of bread can be soaked in water or milk but a piece of iron cannot be soaked, as iron has no inter space in it. When the substance is one homogeneous mass containing nothing other than itself to condition it water cannot enter the substance and therefore cannot soak it. Another method of destruction observed is either through the quick effects of water, that is, drowning, etc. or through the slow effects of moisture, such as, corroding, etc. Even these are not available in destroying the Truth.

When we read these declarations of Lord Kṛṣṇa that the Self cannot even be touched much less destroyed by fire, water, etc., we are reminded of the significant allegorical story in kenopaniṣad.* It has been beautifully indicated in the wondrous suggestive language of the inimitable Rishi, that Lord Agni, Vayu etc., have no power of their own, except that which is allowed to them by the Eternal, Absolute.

“Wind dries It not.”—Dehydration process is possible only when there are some minute traces of water in the substance dehydrated. And it has been proved by experiments that every crystal has got its own water of crystallisation which, when removed, cause the crystals to lose their distinct shapes and forms and get themselves pulverised into a fine powder. These are days when vegetables and food materials are dehydrated for purposes of preservation. This is possible because substances contain moisture molecules within them. The supreme Consciousness contains nothing other than Itself and, therefore, annihilation through the process of dehydration is not possible.

Apart from this direct word-meaning, on the whole the stanza indicates a deeper significance wherein we read a fuller estimate of the Eternal. These significances are better brought out in the next stanza where Lord Kṛṣṇa gives out how and why the Truth is eternal.

“For what reason? why should we and how can we recognise the Self to be eternal?”²⁴

अच्छेद्योच्यमदाह्योच्यमक्लेद्योच्छोष्य एव च।

नित्यः सर्वगतः स्थाणुरचलोच्यं सनातनः॥ 2.24

* cf. Swamiji's Discourses on Kenopaniṣad, Khanda IV

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Translation: This Self cannot be cut, nor burnt, nor wetted, nor dried up. It is eternal, all-pervading, stable, immovable and ancient:

Same idea is given in this verse.

Chinmayananda says here:

“Summarising the previous stanza, the Lord says that the Self cannot be cut, nor burnt, nor wetted, more dried up, and therefore, he concludes it must be ‘everlasting’. It is amply clear that if a thing cannot be annihilated by any of the known methods of destruction discovered and perfected by man, then that given object must be everlasting.

Here, in the second line, we have a series of qualities listed out indicating the Truth, and they are not haphazard collection of terminologies picked up at random and used in haste. Each word is chosen to be in a sequence with the previous one. That which has indestructibility, as indicated in the first line, should necessarily be everlasting (nitya). That which is thus eternal must be necessarily all-pervading (sarvagataḥ).

‘All-pervading’ is a short word of inconceivable depth of significance. All-pervading is that which pervades everywhere and, therefore, there is nothing that is not pervaded by the All-pervasive. Eternal Truth envelops all, and the all-pervading has no shape nor can have one, since that which has a shape is conditioned all along its outline by something other than itself.

A man with a head, trunk and limbs has got a shape because all around him, along the margin of his outline, is space which is something other than the carbon material of his skull and bones. A thing conditioned should necessarily have a form of its own. By the term ‘all-pervading’ it is meant that it has only Itself all around It and at all places, and that It is unconditioned by anything other than Itself.

A truth that is thus eternal (nitya), homogeneous and all-pervading (sarvagataḥ) must necessarily be stable (sthānu) because no change can ever happen in it. That which is thus stable must be firm (acala), for it cannot shake or move since moving implies the transfer of a thing from one set of time and place to another set of time and place where it was not already before. Since the Self is all-pervading, there is no spot, in space or period in time, where It is not already and, therefore, just as I cannot move myself in myself, the Self cannot move anywhere. A motionless thing is indeed firm.

Here the two terms, stable (sthānu) and firm (acala) may seem a tautology: they both having almost the same meaning. But the former means the stability at the base, just as in the case of a banyan tree. At the base

of the trunk it is stable and yet at its top it is moving. Truth is 'stable' at the base, just as in the case of a banyan tree. At the base of the trunk it is stable and yet at its top it is moving. Truth is 'stable' at the base, and 'firm' at the top. It has no movement anywhere in its Infinite glory.

'Sanātana'—that which is ancient. The implication of this term can fall under two categories: the obvious and the suggestive. The former indicates that the self is not new (nūtana) but it is ancient and, therefore, we as students of Brahma Vidyā, need not hesitate to accept it as we should necessarily if the theory was a modern ideology is yet to be verified by observed experimental data. Following the latter in its suggestiveness, it implies that the Self is unconditioned by time and place. Perfection gained, whether it be in India or at the North Pole, in the present generation or in the chaste periods of the Vedic culture, in all places and at all times, by all seers in all religions of the world, the Self experienced at the time of their God-realization can only be one and the same.

"Moreover, Bhagavān adds":²⁵

अव्यक्तोच्यमचिन्त्योच्यमविकायोच्यमुच्यते।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि॥ 2.25

Translation: This (Self) is said to be unmanifested, unthinkable and unchangeable. Therefore, knowing this to be such, you should not grieve.

Soul is said unmanifested, unthinkable and unchangeable so Arjuna should not have grief for the persons belonging to the opposite army.

According to Radhakrishnan "Right through it is the puruṣa of the sāmkhya that is described here, not the Brahman of the Upaniṣads. The puruṣa is beyond the range of form or form or thought and the changes that affect mind, life and body do not touch him. Even when it is applied to the Supreme Self, which is one in all, it is the unthinkable (acintya) and immutable (avikārya) self that is meant. Arjuna's grief is misplaced as the self cannot be hurt or slain. Forms may change; things may come and go but that which remains behind them all is for ever."²⁶ So one should not grieve over what is perishable. Chinmayananda says:

"During the eloquent arguments of Arjuna in the first chapter, we were tempted to believe that the paṇḍava is a great advocate of logical thinking and forceful presentation. But observing the unearthly eloquence and depth of significance in Kṛṣṇa's delivery, championing the cause of action from the bulwark of knowledge, we are soon disillusioned in our estimation and we readily offer the best place for the Lord Himself.

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This eternal, all-pervading Self is certainly unmanifest, unthinkable and unchangeable and, therefore, having known this Truth in its essential nature, Krishna argues that it is neither possible to kill nor get really killed! Each of these terms used here is quite expressive of certain logical truths.

‘Unmanifest’—The five great elements that we know, when they become subtler, lose their capacity to impinge themselves upon our sense perceptions; and when we go up from earth to air, we find, our perception of them fading away. However, the five great elements can, to some extent, be perceived through our sense-organs. But the cause of ether, the subtlest of the five elements, becomes too subtle for our perception and, therefore, we will have to assume that it is unmanifest.

A thing is called manifest when we can perceive it through one or the other of our sense-organs. That which is beyond all these five sense-organs is called unmanifest. I cannot see, smell, hear, taste or touch a full grown mango tree in a mango seed. And yet, I know that the seed is cause of the tree. Under the circumstances, the tree is said to be in an ‘unmanifest’ condition in the seed. Similarly, when they say that Truth is unmanifest they only mean that it cannot be perceived through the sense-organs. We, in our Upaniṣads, have exhaustive explanations why our senses cannot bring Eternal as an object for their sense-perceptions.* It is the very subject because of which the sense-organs can perceive.

‘Unthinkable’—After denying the sense-organs any play in the field of Truth, we are told here that the human mind also cannot think, nor can the human intellect rationalise over and comprehend the Infinite. The Self being the very life that energises the mind and the intellect which are in themselves inert and insentient, it becomes obviously clear that the mind and intellect cannot make the Self an object of their comprehension and continue comprehending all for themselves, A telescope-gazer cannot see himself with his telescope: he cannot be at once the seer and the seen. Thus here, the Lord’s word, ‘unthinkable’, is to be understood as meaning ‘incomprehensible’ by the mind and the intellect of the seeker.

‘Unchangeable’—This term indicates that the Self is without parts because things that have parts in themselves are things which have form, and those that have form must necessarily come under the category of the finite and express in themselves various modifications and changes.

By these terms, Truth is declared as immutable, unmanifest, unthinkable

* Cf. Swamiji’s Discourses on Kenopaniṣad

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and unchangeable. Therefore, understanding thus the Self, Kṛṣṇa advises Arjuna to end his grief. One who understands the eternal nature of the Self can have neither the occasion to perceive himself as the slayer nor to recognise others as slain.

“Granting that the Self is not ever-lasting, the Lord proceeds”:²⁷

अथ चैनं निच्यजातं नित्यं मन्यसे मृतम्।
तथापि त्वं महाबाहो नैव शोचितुमर्हसि॥ 2.26

Translation: But even if you think of Him as being constantly born and constantly dying even then. O mighty - armed, you should not grieve.

Lord Kṛṣṇa says here that Arjuna should not grieve over what is perishable.

Chinmayananda says:

“This and the following stanzas are arguments in which the materialist’s point of view has been, for the purpose of argument, accepted by Kṛṣṇa. According to the materialists, direct perception alone is an authority for belief with this standard for their knowledge, when they try to measure life, they have to accept life as a constant flux of infinite births and infinite deaths. Things are born, and they die away. This whirl of birth and death is constant. And this constant change is life to them. Kṛṣṇa argues that if life is but a constant repetition of births and deaths, then also, hero (mahābāhu) as you are, you do not deserve to grieve at this occasion.

The thousands that are manning the Kaurava forces ‘come from nowhere, but they were just born, and they must die away leaving no trace of themselves here or in the hereafter’, would be the materialistic viewpoint of life. Naturally, therefore, there is no occasion for Arjuna to moan for them. Bubbles on a rainy day in our courtyard must come, play for a moment to dazzle in the light, and die away; there is neither a hereafter nor a past. As such, the occasion that is now facing Arjuna is not an occasion to weep.

“Accordingly”²⁸

जातस्य हि ध्रुवो मृत्युध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्यं न त्वं शोचितुमर्हसि॥ 2.27

Translation : For, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable you should not grieve.

In the Hitopadeśa we get the line “Parivartini Saṁsāre mṛtaḥ Ko vā na jāyate”. That mean’s “In this rotating world of becoming, what dead person does not come to life again.”

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According to Radhakrishnan "Our existence is brief and death is certain. Our human dignity requires us to accept pain and suffering for the sake of the right.

The inevitability of death, however, cannot justify murders, suicides or wars. We cannot desire deliberately the death of others, simply because all men are bound to die."²⁹

Chinmayananda says:

"That which is born must die, and after death things are born again. Here Kṛṣṇa is continuing to view the whole situation from the materialistic angle again. The Materialists take life to be a constant flood of appearances of forms, arising from nowhere and themselves disappearing into nowhere. The theists believe that the embodiments are taken up by the individual ego in order that it may eke out its experiences and learn to grow in its understanding of life and ultimately realise the Truth behind it all. Thus, this is a common meeting point of both the theists and the atheists: both of them believe life to be a continuous chain of birth and death.

If life be thus, in its very nature, a stream of births and deaths against this unavoidable and inevitable arrangement no intelligent man should moan. Standing in the sun in summer, one must be indeed stupid to moan for and complain against the heat and the glare. Similarly, having come to life, to complain against the very nature of life is indeed an inexcusable delusion. On this score also, to weep is to admit one's own ignorance and stupidity. Krishna's life is on the whole a message of cheer and joy. His doctrine of life is an insistence that 'to weep is folly and to smile is wisdom'. 'keep smiling, seems to be Kṛṣṇa's philosophy put in two words, and that is why, seeing his dear friend weeping in life, the Lord got whipped up, as it were, to an enthusiasm to save Arjuna from his delusions and raise him back to the true fields of life.

Connecting this stanza with the following, Śaṅkara says: "Neither is it proper to grieve over beings which are mere combinations of (material) causes and effects; for":³⁰

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।

अव्यक्तनिधनान्येन्यत्र तत्र का परिवेदना॥ 2.28

Translation: Beings are experienced to be unmanifest in their beginning are seen to be manifest in their middle state, O Bhārata, and are noticed to be unmanifest again in their end. What is there then to grieve about?

Lord Kṛṣṇa is telling Arjuna that two third portion Brāhman or

Paramātman are unmanifest. So beings unmanifest in the beginning. The manifest in the middle again in their ends they become unmanifest. So Arjuna should not lament.

Chinmayananda says:

“From this stanza onwards we have a beautiful presentation of the whole problem of Arjuna from the standpoint of the man-of-the-world. Kṛṣṇa’s scheme was such that he started a purely philosophical discussion, the point of view of Theistic Theism.* After this, he argued from the standpoint of Atheistic Atheism in the last two verses. Now, in these ten verses he is trying to explain the problem as viewed through the goggles of a common man of the world and his intellectual judgement.

The material world of objects strictly follows the law of causation. The world of ‘effects’ rises from the world of ‘causes’. In a majority of cases, the effects are manifest and the causes are unmanifest. To project from the unmanifest to manifestation is the creation of a thing, when it happens strictly following the law of causation.

Thus, the manifest world of today was in an unmanifest condition before its creation. And now, it is temporarily available for cognition as fully manifest, and it shall fade away into the unmanifest again. It amounts to saying that the present came from the unknown and shall return to the unknown. Even if viewed thus, why should one moan, for the spokes of a wheel that turn eternally must come down only to rise up again.

Again, the dream - children, unmanifest before and which came into manifestation during the dream, had become unmanifest again on waking up. Why moan, you bachelor, for the wife unmarried who had disappeared along with your dream; the children unborn who dissolved with your dream!

If there be, as Krishna says, an Infinite, Eternal, Truth which is changeless and deathless, in which alone this drama of change occurs, this whirl of birth and death spins, how is it that we are not able to realise it even though explained to us repeatedly. According to Saṅkara, Bhagavān feels that he should not blame Arjuna for his incapacity to understand the obvious Self.

Saṅkara says: “The Self just spoken of is very difficult to realise. Why should I blame you alone while the cause, ignorance, is common to all? One may ask: How is it that the self is so difficult to realise? The Lord says”:³¹

* cf. Introduction, the classification of the six schools of philosophy.

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आश्चर्यवत् पश्यति कश्चिदेन-
माश्चर्यवद्भवति तथैव चान्यः।
आश्चर्यवच्चैनमन्यः शणोति
श्रुत्वापेनं वेद न चैव कश्चित्॥2.29

Translation: One sees this as a wonder; another speaks of this as a wonder, another hears of this as a wonder; yet, having heard, none understands this at all:

According to Radhakrishnan “Though the truth of the Self is free of access to all mankind, it is attained only by very few who are willing to pay the price in self-discipline, steadfastness and non-attachment. Though the truth is open to all, many do not feel any urge to seek. Of those who have the urge, many suffer from doubt and vacillation. Even if they do not have doubts, many are scared away by difficulties. Only a few rare souls succeed in braving the perils and reaching the goal.”³²

“The last aggregate is that of mental activities. It is the most inclusive of all, covering impulses, emotions, dispositions, tendencies, volitions, strivings— whatever may be said to form the “personal character”. The *Visuddhimagga* defines this group as “everything taken together that has the characteristic of *bringing about*”. As this definition implies, the elements of this aggregate are considered to be the decisive factors in the karmic process of a “person”; that is, it is according to the moral quality of the mental activities factor that the various physical and mental elements are formed into a specific process of karmic evolution. This “character-forming” activity is expressed in the description of the mental activities group as “having the characteristic of composing, the function of combining the manifestation of being busy.”

The element of the mental activities aggregate include psychological as well as moral factors. The psychological factors (such as “contact”, “volition”, “concentration” and “mindfulness”) denote mental attitudes that contribute to the formation of states such as perception, cognition, and activity, determining their intensity and, indirectly, also influencing their moral quality. Thus, for example the element of “contact” is said to “arise by means of adverting.. causing consciousness and object to be in collision”: that is, the participation of the element of “contact” in the complex of sense object, sense organ, and sense consciousness provides, as it were, the glue through which these elements mature into the full process of perception.

Another psychological factor, “volition”, is said to fulfill the function of *directing*—“like the chief disciple, the head carpenter, and so on, who fulfill

their won duty and others' duties." That is, "volition" is considered as the factor combining various elements into a specific activity "by causing associated states to be energetic in such things as recollecting an urgent work and so on."

While the element of "energy", described as the motivating force of "rational effort" may be regarded as a conscious factor (such as in "right effort"), the element of "life" perhaps denotes a kind of subconscious force which underlies the personal complex of mental events and activities it: "It [i.e. the element of "life"] should be understood as in the case of the life of matter [i.e. a derived material quality, the life force of the physical elements of the organism]. What is different is that there it is the life of material things, here it is that of immaterial states."

Similar in function to the mental activities of "contact" and "volition" are the elements of "attention" and "desire". However, the operation of "attention" and "desire" seems to be directed more consciously. "Attention" is described as "having the characteristic of driving associated states towards the object, the function of joining associated states to the object, the manifestation of facing the object"; "desire" is said to be "synonymous with [the] wish to act." It expresses itself in the mind's function of "searching for an object"—metaphorically speaking, like "the stretching forth of the hand" (i.e., like the act of a thief grasping an object in the dark). The element of "desire" is considered relatively immoral. The morally favorable psychological element that stands in opposition to "desire" is the element of "equanimity", defined as "neutrality regarding various states", and described as 'carrying on consciousness and mental properties equally... cutting off partisanship."

In their operation of "character formation" all the elements of the aggregate of mental activities in some way help to determine the direction of the karmic process. However, the moral function of these elements is rather indirect. An example of an element of mental activities with an overtly moral nature is "conscientiousness", which is considered to be a synonym for "shame"; it is defined as "that which abominates misconduct in body" and has "the abominating of evil as a characteristic". Other examples would be "pity" and "sympathy", which are described as "divine states".

The analysis into a complex of physical and mental elements serves to explain activity which we normally attribute to the "self" in terms of "non-personal" concepts. Perception should not be regarded as a simple act of a "self" cognizing an object, say the Buddhists, they use the analysis of the material "object" into momentary (primary and secondary) elements, and the analysis of the "self" into the five aggregates of material and mental elements,

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to explain the act of perception in terms of a complex process of causal interrelation between material and mental events.

As long as there is no act of perception (for example, "during such times as when one is asleep without seeing dreams"), the momentary "personal" events are submerged in a quasi subconscious state proceeding "like the stream of a river, an infinite number of times." When an "external" element acts as stimulant, as in the case of an "impact of the sentient eye organ with the object", the stimulant does not yet appear as an "object" (the final product of perception), but only as a disturbance or "vibration" in the submerged "personal stream". As a result of the impact, there appears the element of "adverting" (to the "object"), after which "there arise at the eye-door eye-consciousness with the sentient eye for physical basis effecting the function of *seeing*, at the ear-door and the others, ear-, nose-, tongue-, body-consciousness, effecting the function of *hearing*, and so on." Before the "object" is conceptually registered in the mind and reflected upon, it has to be "accepted" (through the mental activity of "contact"), "examined" or "judged" (in accordance with the feeling elements), "determined" as "this" or "that" (through the element of perception), and formed into the final shape of its appearance (through volition and various other mental activities). Such an analysis of perception is intended to stress the impermanence and neutrality ("nonself" quality) of the whole process. Not only the physical elements but all the other elements—ideas, feelings, volitions, conscious functions such as identification and judgement—are momentary elements successively appearing in the "personal stream".

Hume's basic assumption, that "reason" cannot discover any "causality" in the successive appearance of events, deeply influenced his treatment of "personal identity" in the *Treatise*. In a strict logical sense, there is no "identity" at all in what we consider "self". Hume's logical analysis of "personal identity" thus entails a complete "dissolution" of the "person" into a contingent succession ("bundle" or "collection") of events. Even in its modified form, as an "associative process" or "causal organization", Hume's treatment of "personal identity" is unable to account for personal *character*, for in his philosophy, as presented in the *Treatise*, there is nothing in the quality of events that may account for the "cause" of later events. Hume's eagerness to refute the "substance" theory of "self" seems to have hindered him from presenting in the *Treatise* a clear account of what is commonly understood as "personal character".

Like Hume, the Buddhist thinkers reject the "substance" theory of "self" (Eternalism). However, they are careful not to run to the opposite extreme of

complete contingency (Annihilationsim). In order to abandon the "heresy of Eternalism) "seeing it [i.e. the "personal stream"] wrongly by grasping the *sameness* of the unbroken series proceeding by way of cause and effect" one must, they feel, view the "personal stream" "as the repeated arising of fresh states". But if one assumes that, because the states are momentary and distinct, the whole process should be "dissolved" into separate units, one falls prey to the opposite heresy—that of Annihilationsim. The correct view of the "personal" is that of "knowing it to be an *unbroken series of cause and effect*".

The casual relations between past and present events provide the *continuity* of a particular stream of mental and physical elements, keeping it unity (as a "stream") through constant change. Thus, to say that a person "feels" or "does" something actually means that mental elements (emotions, volitions) or physical elements appear in a certain *continuum* of events. Personality is understood as a *process*. The developing potential of this process depends upon its constituent elements, the preceding psychophysical events. The concept of "process" enables the Buddhists to account for both unity and change of personality. The favorite analogy employed is that of light or fire. The initial flame cannot be said to be the same flame as that extinguished. the whole process is nothing but "an uninterrupted production of a *series* of flashing flames." And the "self", it says, like the flame, is a unity of constant change: "Consciousness is a conventional name for a *chain* of conscious moments."

The assumption that "personal events" are momentary and separate, and yet combine into an "unbroken series", requires a special account of causality. Like Hume, the Buddhists reject the idea of causality as a "force" transmitted from one element to the next, because by definition, one dharma is completely extinguished before another appears. However, this definition does not permit a satisfactory account of the continuity of the "personal stream".

To overcome this difficulty, the Buddhists assumed a kind of "causality of affinity". It is not, they say, by any "force" of causation that elements succeed one another but by some kind of "qualitative affinity": that is, morally "positive" elements provide favorable conditions for the appearance of similarly "positive" elements (for example, a thought about the Buddha's mercy stimulates a feeling of quiet and peace), whereas "negative" elements are followed by qualitatively similar elements. Rather than say that elements "cause" one another, the Buddhists prefer the term this kind of relation "cooperation" or "dependent origination" (*Pratitya-Samutbada*). The concept of "dependent origination" enables them to maintain the theory of "no-self", that is, to reject the concept of "personal substance" and assume at the same time the existence of Karma—the function of a moral law in the process of the "personal stream".

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To speak in terms of western philosophy, the Buddhists—through their analysis of causality in terms of “dependent origination” avoid the extremes of both the behavioristic approach and the teleological approach to the concept of “person”. For the behaviorist, causality is of a strictly physical nature; the teleologist approach unfailingly reintroduces the idea of spiritual substance (“soul”). In the Buddhist analysis, it is neither mechanical causality nor a purely spiritual law that governs human beings.

The Buddhists account of the psychophysical organism bears comparison with western vitalistic theories. The “life stream” of a person, say the Buddhists, is maintained through the force of desire, for it is through “craving of an object” that neutral elements (dharma) are “channeled” into a life stream and “I” consciousness arises. The “personal stream” evolves neither through rigid necessity nor through blind chance. The forces that determine its development depend upon its constituent elements. If the elements are “coarse” (morally negative) they bring about the “dependent origination” of similarly “coarse” elements; such a deteriorating process of the “personal stream” is governed by the “blind” forces of craving and passion. “Positive” elements bring about the evolution of the “personal stream” into a state of growing moral refinement; in such a case, the determining factors are more of the nature of “free will”.

The western philosophical dilemma of body-mind does not occupy an important position in Buddhist thinking, because the Buddhists reject the notion of “substance”. Both “physical” (rupa) and “psychical” (nama) events are defined as momentary atomic units (dharma). The interaction of “physical” and “psychical” elements is accepted as an obvious fact of experience. It is taken for granted that physical elements (such as food, climate, the condition of the body) effect the operation of the mental elements, and that mental events (thoughts, volitions, impulses) influence physical functions (such as posture, respiration, sweat). Also, all the non automatic physical acts (voluntary actions) are said to be generated and controlled by thought and volition elements.

The Buddhists tend to stress the influence of “mind” elements in the process of karmic evolution. The Theravadin rejects the claim that “material qualities are results of karma”, arguing instead that it is primarily to “mental characteristics” that we should attribute the operation of karma.

The tendency to attribute karmic causality only to events that have a strong moral quality (whether good or bad) derives from the view of the “personal stream” as a process that is to be *purified*, through “wholesome” mental attitudes. For instance, in the process of perception there intervenes a moment of conscious decision which determines the final form into which the perceived

data settle in consciousness. If the mental elements (especially those of the aggregate of mental activities) during the time of perception are morally favorable, the perceiver realizes the impermanent nature of the object of perception and "observes" it in its "true" dharmic appearance. It is thus mental element that play the most decisive role in determining the "moral" quality of perception.

The concept of moral causality serves also to solve the problem of individuation (the distinction of one "personal stream" from another) by attributing to every "stream" its specific direction of moral evolution. Thus, one "personal stream" is distinguished from another by its particular development, which is determined by the process of events. Every such, "stream" is open to certain possibilities of development and closed to others, according to the conditioning influence of the previous events.

The understanding of the conditions that determine the "personal process" is not inherent in the process itself. The average person's "self-recognition" is said to be limited to immediate causes, and even these are often falsely interpreted. We do find generalizations in Buddhist literature as to the regularity of Physical or psychological processes for the object of Buddhist culture is not the theoretical understanding of a system of universal *laws* but rather the experiential knowledge of particular conditions to *particular* events.

It is said that in certain meditative states a person might remember long forgotten or subconsciously repressed events and view them in a detached and objective way. The "insight" into the karmic events of the present or former "existences" which one is said to have achieved in such states does not depend upon the meditant's inductive or deductive abilities. The understanding of the nature of one's psychophysical process (karma) is strictly experiential. It is assumed that the meditant actually "sees" events remote in time and space. The closest parallel to this kind of "knowledge" may be what is called "extrasensory perception".

The causality of the karmic process is not limited to a period of one existence. The *Visuddhimagga* distinguishes between "Karma the fruit of which is to be experienced in this life, karma the fruit of which is to be experienced in the next life, and karma the fruit of which is to be experienced in some after-life. But because of the Buddhist denial of the existence of personal "substance", it is stressed that what passes from one existence to another is not some immutable continuous "soul" (the heresy of Eternalism). "There is not a single state", says the *Visuddhimagga*, "that will go over to the next existence from this". However, this statement should not be interpreted as

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suggesting that there is no continuity between the elements of two life terms (the heresy of Annihilationism). The next employs the favorite analogy of the flame to explain the nature of the continuity between two existences:

As the flame of a lamp does not go from one wick to the other, yet it cannot be denied that, because of it, the flame appears on the other wick; even so nothing comes over to this existence from the past, nor does anything pass over to the future from the present, yet it cannot be denied that because of the aggregates, sense organs, elements of the past existence are born here, or that, because of them being here, they are born in the future.

The Buddhists believe that in death the physical and most of the mental elements of the "life stream" dissolve, but that the last thought of a dying "person" functioning as a "sign" representing the moral nature of one's past karmic processes, combines with the material elements of the new-born "person" and continues the *same* karmic "stream of life" in a new life term. The doctrine of the "wheel of life" (or "transmigration of soul") is thus, in essence, a theory of *psychological heredity*. It consists of an attempt to explain the happenings in one's present life in terms of the moral "character" of one's life in previous existences, and to point at the possibilities of one's future evolution in terms of the moral quality of one's present and past.

Buddhist "cosmology" assumes the existence of numerous "planes of existence" through which the "person", in accordance with one's karmic merit, may evolve in one's future life term. We find in Buddhist literature speculation as to the spatiotemporal qualities of these "planes". However, in more sophisticated philosophical writings the "cosmological" aspect of these "planes" is not stressed. Instead, they are spoken of as *experiential* levels attained through mediational practice; that is, as modes of consciousness—psychological rather than physical "planes".³³

Self or Ātman is a marvel to everybody. Nobody can know him. According to Kāṭhapaniṣad II. 7 when one has beheld, her and proclaimed no one is able to understand self.

Chinmayananda says:

"Substantially of the same tempo in spirit and words as in Kāṭhapaniṣad, *here is a statement which implies and indicated the rarity of Brahma-vidyā.

The Eternal Absolute is explained to us as Infinite, all-knowing and allblissful. But our experience of ourselves, as far as we know. Is that we are finite, ignorant and miserable. Thus, between the Reality which is our Self and what we experience ourselves to be, there seems to be as much difference

as between heat and cold, light and darkness. Why is it we are not able to recognise the Self which is our Real Nature?

In our ignorance, when we try to perceive the Truth, it seems to be as a goal to be reached at some distant place, in a distant period of time. But, infact, if we are to believe our Lord's words, the Self being the essential nature, we are never far from it. A mortal is as far away from Immortality, the sinner is as far removed from a saint the imperfect is as far removed from perfection—as the dreamer is from the waker! Man awakened to this Self's glory is God; God forgetful of His own glory is the deluded man.

To the body, mind and intellect, the very existence of the subtler Self beyond these envelopments is an idea that cannot be even conceived, and when a mortal, through the techniques of self perfection, comes to recognize himself to be the self, he is struck with a wondrous ecstasy of that supersensuous experience.

The emotion of wonder, when it rises in the mind, has got the capacity to black out, for the time being, all cognitions, and the individual who has been struck with wonder comes to forget himself and becomes, for the moment, one with the very emotion. As an experiment try to surprise fully somebody and quietly watch his attitude. With his mouth open and unseeing eyes protruding out, every nerve in him stretched to the highest tension, the victim of wonderment stands fixed to the spot as a statue carved in moist, cold, flesh! The same is the thrilled hush of lived Joy in the temple of experience when the Self, all alone with the Self, comes to live as the self? And, therefore, the great rishis of old borrowed the term "wonderment" to indicate to the student what exactly would be the condition of his personality Layers at the moment when his ego drops off from the resplendent Infinite form of the Self.

The construction is such that it can be interpreted as 'men who realise the self in all its resplendent, unconditioned beauty and gorgeous might, are the marvelous few'—rare, rare, indeed! Of them, except for a rare few, others become dumb when they try to express in finite words the Joy Infinite in their bosom. But the rare few talk and find in themselves not only a capacity to express in their own language of symbolism all about their new discovery, but they bring this Infinite wisdom within the limited intellectual comprehension of the deluded men of their generation Masters, such as, Buddha, Christ, Zoroaster, Mahabir and others are wonderful geniuses inasmuch as they are indeed very rare.

* cf Swamiji's Discourses on Kathopaniṣad, Chapter I, Section ii, Mantra 7

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When these rare few appear in the world to bless us with their words of right direction, divine encouragement and undying call to us to rise to our divine stature, the ungrateful brute in all of us rises in revolt against the prophet and provides him with an untimely grave. Even to listen to such masters and their divine expositions, very few gather. And the wonder of wonders is that even after hearing, the unprepared and the uninitiated cannot understand and comprehend the Truth.

True knowledge makes a man realise that he is a 'soul with a body', but now, in his ignorance, he thinks that he is a 'body with a soul'. By the exclamation of wonder at the realization, at the declaration and at the very proper listening to Truth, it is not meant to discourage the seekers. On the other hand, it is mainly intended to encourage those seekers who listen well, and also those who cannot listen properly. Those who listen well are encouraged to reflect on what they have heard and to meditate until they realise the Self in them. The unintelligent listeners also feel encouraged by the very same statement expressing the rarity of this knowledge, to make repeated attempts at listening (sravanam) continuous reflection (mananam), and long contemplation (indidhyasanam).

Here the Lord concludes the subject of this section thus."³⁴

देही नित्यमवद्योच्यं देहे सर्वस्य भारत।

तस्मात् सर्वाणि भूतानि न त्व शोचितुमर्हसि॥2.30

Translation : This, the Indweller in the body of everyone is ever indestructible. O Bharata; and therefore, you should not grieve for any creature.

Dweller in the body of each and every one is eternal and never the slain. So Arjuna should not grieve for any man or any creature.

According to Radhakrishnan "Man is a compound of Self which is immortal and body which is mortal. Even if we accept this position that body is naturally mortal, still as it is the means of furthering the interests of the Self it has to be preserved. This is not by itself a satisfactory reason. So Kṛṣṇa refers to Arjuna's duty as a warrior."³⁵

Chinmayananda says:

"The subtle Reality in each body, the indwelling spirit in every living creature, is eternal and indestructible. All that is destroyed is only the container: the finite matter envelopment. Therefore, Arjuna has been advised that he should not grieve at facing his enemies and, in the great battle, even killing them if need be. In bringing out this idea, the entire earlier section has been used by Kṛṣṇa where in he argued so well to establish the eternal nature

of the soul and the finite nature of the bodies. Rightly Śaṅkara concludes that this stanza winds up the entire section opened in verse 11.

“Here in this verse it has been shown that from the standpoint of Absolute Truth, there is no occasion for grief and attachment. Not only from the standpoint of Absolute Truth, but also”:³⁶

In the evaluation of these “planes” in terms of moral merit, the Buddhist approach is clearly idealistic; the less material the “plane”, the more “pure” it is considered to be. The “planes of existence” are divided into three categories: planes of sense existence, planes of form existence, and planes of formless existence. The planes of “sense existence” include the life quality of gods, humans, animals and demons. Whether one is reborn into these planes depends upon the merit of one’s karma. Those who accumulate good karma are said to be reborn as humans and gods; those with bad karma, into demons, ghosts, animals, or purgatory beings. The worlds of “form existence” are considered to be of a more refined and elevated nature. They are represented through the mode of being “gods”, symbolic of positive mental qualities acquired through meditative techniques (“effortless gods”, “easily seeing gods”, etc.) The highest planes are those of formlessness. Here, too, the planes are named according to the various stages of the “formless meditation”: the plane of “infinity of space”, of “infinity of consciousness”, of “nothingness” and of “neither perception nor non perception”. It is said that by mastering these four kinds of ‘formless meditation’, one gains access to the “formless” planes.

The Buddhist account of the karmic life process views “ignorance” (the “unenlightened” state of mind) as the element that creates and sustains the activity and consciousness of the “self”. In the other words, “ignorance” and its outcome, “craving” precedes “becoming”. It is not that we crave because we exist, we exist because we “crave”.

And because ignorance brings confusion to beings as regards objects and is the cause of the appearance of the activities; likewise the activities make preparations for conditioned things and are the cause of consciousness; and consciousness cognizes the objects and is the cause of name-and-form; and name-and-form gives support to each other and is the cause of the six fold sense; and the six fold sense proceeds in its own range and is the cause of contact; and contact touches the object and is the cause of feeling; and feeling enjoys the taste of the object and is the cause of craving; and craving lusts after the things of lust and is the cause of grasping; and grasping clings to what it can cling to and is

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the cause of becoming; and becoming throws one into the various courses of life and is the cause of birth; and birth produces the aggregates by proceeding as their first appearance and is the cause of old-age-and-death; and old-age-death is established in the maturity and breaking up of the aggregates and is the cause of the appearance of a new becoming; it being the abode of sorrow and so on.

The terminology of this passage indicates how psychologically centered Buddhist thinking is. For Buddhists the problem of life is not the problem of the human body but that of human consciousness. The Buddhist “to be or not to be” is therefore a matter, not of physical existence, but of mental attitude. The “personal stream” say the Buddhists, is an illusory creation, the result of “attachment”, for all the dharmas, both physical and mental, are neutral (of “non-self” quality). It is through the elements of “ignorance” and “craving” that such neutral dharmas are carried into and included in a stream of “self” consciousness. The morally negative elements (such as passion, desire, hatred) that interfere in perception and activity strengthen the illusion of “self” and create “bad karma” which sustains and prolongs the existence of the “personal stream”.

If one is to achieve Nirvāṇa, therefore, it is of primary importance that these negative elements of “ignorance” and “craving” be eliminated, through meditative introspection into the operation of the “aggregates of personality” (skandhas). An understanding of the operation of the skandhas, the Buddhists claim, provides insight into the conditions that determine our perceptions, our attitudes, and our whole life process. Instead of responding uncritically to physical and psychological stimuli, we achieve an ever-growing understanding of the relations between the various elements that constitute our “personal stream”. Thus, the karmic life process is either sustained or dissolved through the function of *consciousness*. Through the influence of “ignorance”, the karmic process is intensified and prolonged; through “wisdom” it is appeased and finally extinguished.

Birth, life-flux, processes of thought, decease, both are and in existence yet to be, birth, life again...and thus incessantly doth this conscious continuum turn round. But the Enlightened, pondering release from this that passeth ever by, have found-steadfast down the long years in piety, all bonds of cleaving severed utterly, - the path sublime, where death and rebirth cease; and they, so faring, shall attain to peace.

The notion of “wisdom” in Hinayanic philosophy refers almost exclusively to the realization of the idea of “no-self”. The main method of achieving this realization is the analysis of the function of the various “personal” elements through attentive introspection. I have already mentioned the Buddhist analysis of the act of perception, wherein the “external” element (five sense objects and “mind object” stimulus) comes in contact with the sense organ (five sense organs and “mind organ”). The “awareness” of the contact between object and organ (the conscious phase of perception) is formed by the addition of a consciousness element to each “organ-object” unit (eye-consciousness element to eye-element and form-element, ear-consciousness element to ear-element and sound-element....mind consciousness element to mind-element and idea-element). The complex of “sense object – sense organ” forms the “objective” pole of experience and is responsible for the illusion that we perceive an “object” (material or mental), whereas the “consciousness element” in its function of “awareness” creates the illusion of a perceiving “self”. The meditator is urged to realize that the process of perception includes neither “self” nor “object”. What is *real* in the whole process—“what exists in its true nature”—is only the eighteen elements (six sense objects, six organs, six consciousness elements).

Through the analysis of perception in terms of the eighteen elements, the meditant is supposed to understand that there is nothing of a “self” in the whole process, for the “awareness” of the contact between sense object and sense organ is not an independent element that functions as “subject” but rather the *effect* of the contact.

The eighteen are also stated for the purpose of removing the error of those people who imagine a soul in consciousness which has the intrinsic nature of cognizing the object. For there are people who imagine a soul in such consciousness. To them has the Blessed One pointed out its variety through the divisions of the mind-element and mind-consciousness-element of the eye, ear, nose, tongue, and body, and its impermanence on account of its dependence on the cause of the eye and visible form and so on, and desirous of eradicating the long latent idea of the soul he has declared the eighteen elements.

This passage tells us that what we mistakenly regard as the “self” is nothing but external events whose appearance and disappearance is not controlled by consciousness. Therefore, rather than term them “events of consciousness”, we should speak of them as “consciousness of events”. Not only physical events but also mental ones occur as a result of various factors

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that are beyond the control of our will. They are all *impersonal*. Our common habit of separating certain events from the general flux and attributing them to a personal "subject", claim the Buddhists, originates in our ignorance of the conditions that govern their appearance. Common sense ascribes certain phenomena to a "self" but to do so is no more correct than attributing a "self" to events, in fact, to say that the self "belongs" to the events would be more correct than to state that events belong to a "self".

Thus in many hundreds of sutras has name and form (i.e. the aggregates of mental and physical elements) been set forth, not a being, not a person. Therefore just as when the parts such as the axle, wheel, frame, pole, are put together in a certain manner, the mere word "chariot" comes into use, but there is no such thing as "chariot" in the ultimate sense when any of the parts are examined; as when the parts of a house, such as wattle, are set up in a certain manner enclosing a space, the mere word "house" comes into use, but there is no such thing as a house in the ultimate sense; as when the thumb and the fingers and so on are placed in a certain manner, the mere word "fist" comes into use; as the mere words "lute", "army", "town", "tree" come into use when their respective parts, such as the body of the lute and the strings, elephants and horses, walls and houses and gates, trunk and branches and leaves are arranged in certain positions, and there is no such thing as [any of these e.g.] a tree in the ultimate sense, on examining each part, so when the five clinging aggregates exist, the mere word "being", "person": comes into use, but on examining each of the states, in the ultimate sense there is no such thing as a being, it is the object of a misconception that makes one say "I am" or "I"; in the ultimate sense there just is name-and-form. The discernment of him who sees thus is called the discernment of reality.

The realization that no event what so ever has in itself an "I" quality is considered the most important achievement of the Buddhist meditant. Having achieved this realization the meditant should be able to understand the "self" in terms of impersonal events. A statement such as "I see a table", for example, will be analyzed into "There are such-and-such sensations as a result of visual contact". Meditants may turn their attention to a particular skandha and analyze the conditions of its appearance. For example the elements of the second group, the skandha of feelings, are classified as pleasant, unpleasant, and neutral; pleasantness or unpleasantness are further classified into categories of physical

and mental. The meditant observes the degree of pleasantness of a feeling and classifies it in accordance with its origin. For instance, in case of loud noise, the meditant might observe, "There is unpleasant feeling from auditory contact". Such discriminations are said to enhance the mediant's understanding of the relations between the various elements that compose personality.

Beyond the cause he sees not a doer, beyond the proceeding of results he sees not anyone to enjoy the results. And by means of right understanding he sees clearly that, to say there is a doer, when there is a cause, there is some one to enjoy, when there is proceeding of results, is, among the wise, only a concept a mere usage. Of karma there's no doer; nor is there somebody to experience its result. It's nothing but bare states that come to pass."

The Buddhist realizes that not only one's own "self" but also the "self" of the other is a fictitious construction. The notion of the other as a "person" creates undesirable effects when it arouses attachment (in the form of feelings and desires) in one's own "self". But once one has realized that one's own "self" is no more than an illusory construction of impersonal physical and mental elements, one may apply the same method to the "self" of the other. Once need only recall that the other "person" is not a real existent. One can extinguish one's "attachment" to the other "person" by breaking him down into the constituent parts, thus driving him out of existence.

The self-awareness of the meditant, in which every act is analyzed into its various physical and mental components, puts an end to spontaneity. When we function unreflectively, we experience ourselves as a vital unity flowing from a personal center of action; but in the process of meditation, the mind turns from the outside world of action into an inner state of reflective self-consciousness. Instead of functioning spontaneously in response to the various stimuli, one develops an awareness of even the tiniest detail of one's psychophysical organism. Under such conditions, one is apt to experience of the loss of one's personal center. There is no more a sense of "I" binding the various elements into a vital unity. The personality dissolves into a flux of lifeless elements.

Just as a wooden doll, void of soul, without life or force, walks or stops by means of the string attached to wood, and appears to be endowed with force and vitality, so this name-and-form, though without soul, life or force, walks or stops owing to mutual association and appears to be endowed with force and vitality. There is here truly name and form, wherein exists no being nor man. 'Tis void and fashioned like a doll, a lump of ill, like grass and sticks.³⁷

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How does Vipassana work to End Suffering?

Angaraj Chaudhury*

What is vipassana? It is a technique of meditation. By practising it we learn to look within. Why do we look within and what do we see there? When we try to be aware most of the time we are aware of the conscious mind called *paritta citta* which is a very small part of the mind. A great part of the mind is unconscious or subconscious. The Buddha called it *anusaya*. After he learned the two higher (seventh and eighth) stages of *arūpavacara dhyāna* (formless Meditation) he came to the conclusion that he was not free from the cycle of birth and death. He realized that he was far away from getting rid of suffering. Why? Because although he could control his conscious mind, the unconscious mind is not under his control. Much activity takes place there of which one is hardly aware. The Buddha discovered that it is our mind, both conscious and unconscious, which creates desires and desires cause suffering. So far the Buddha had learned to control his conscious mind but how to be aware of the subconscious mind and how not to allow it to create desires in ignorance was the problem before him. So he discovered the technique of vipassana meditation.

How does it work? Before we understand its mechanism we should bear in mind a few things. First desire (*taṇhā*) is at the root of all our suffering and second, we create desire in ignorance. Because we do not know the real nature of things we fall for them. If we knew that everything, howsoever beautiful it may look, is impermanent we would not hanker after it. In order to know the real nature of things we have to live in the present and living in the present means being mindful and realizing impermanence. We have to develop *sati* (mindfulness) and *sampajañña* (insight into the impermanent nature of things) for this.

Creation of desires is a twofold process. When we like something we like to have more of it and when we do not like a thing we like to get rid of it. Both are desires all the same. Therefore, creation of desires is a continuous process. Not only when we are awake we create and multiply them but also when we are asleep we do so. Our unconscious mind or *antarmana* goes on multiplying them endlessly. How our conscious mind creates desires is easy to understand but how our unconscious or subconscious mind does it is difficult to understand.

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We come in contact with the outside world with the six sense organs we are endowed with. Each sense organ has its object in the outside world. The eye has *rūpa* (visible object), the ear has *sadda* (sound) and so on. When a sense organ comes in contact with its object, consciousness (*viññāna*) arises. We just know that something has happened. This consciousness is neutral. Then perception (*saññā*) - the second part of the mind knows it and evaluates it. Then *vedanā* or *saṃvedanā* arises which gives rise to *taṇhā* or desire. If it is something we like, we have pleasant sensations (*sukkhada saṃvedanā*) and if we do not like it we have unpleasant ones (*dukkhada saṃvedanā*). This is the third part of the mind. We want more of pleasant sensations and want to get rid of unpleasant ones. In both the cases we begin to desire, desire to have more of pleasant sensations or desire to get rid of unpleasant ones. This is *saṅkhāra*-the fourth part of mind. Thus we begin to produce misery. From this it is clear that it is sensations, pleasant or unpleasant, which cause desire. *Vedanā paccayā taṇhā*. This is one of the twelve links of the Law of Dependent Origination (*paṭiccasamuppāda*) propounded by the Buddha. This law explains the mechanism of how we create our misery and this also explains how we can end it. Vipassana helps us end it because it helps us understand the true nature of things i.e. impermanence and also helps us keep cravings and aversions away by knowing their nature.

The Buddha explained through the Law of Dependent Origination that desire (*taṇhā*) is the cause of suffering. *Taṇhā paccayā upādānaṃ* (desires cause attachment) and *upādāna paccayā bhavo* (attachment causes becoming). He also showed in many of the *suttas* that sensations (*vedanā*) have both mental and physical aspects. Therefore, *vedanā* is like a bridge between mind and body. Thoughts arise in our mind but sensations caused by them are felt on our body. *Vedanāsamāsaraṇā sabbe dhammā* (*Aṅguttaranikāya, Aṭṭhaka nipāta*, 3.159 V.R.I. edition). If we learn to see *vedanā* objectively i.e. without making any reaction we can stop our miseries from arising and multiplying. A time will come when all latent desires will be rooted out and we will put an end to our suffering.

The practice of *samatha* type of meditation can help us control our mind and not allow it to come in contact with the outside objects. As a result, there will be no sensation, no desire and no suffering. But how to stop unconscious or subconscious mind from reacting to sensations that are constantly caused by various *dhammas* arising deep within us without our being aware of them?

In ancient India the *samatha* type of meditation was taught and practised to control and concentrate mind so that the fickle and unsteady mind was controlled and not allowed to hanker after various objects of the world. Thus

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the process of the creation of desire was stopped. Siddhartha Gautama learned this technique of meditation with Ājāra kālāma and Uddaka Rāmaputta and learned to control his mind. But as said above he realized that although with his technique he could control his conscious mind he could not control his unconscious mind called *anusaya* where reactions take place continuously and desires are multiplied. He also realized that so long as he did not get rid of the *anusaya klesas* that lie deep in his subconscious mind and so long as he was not able to keep a guard on its working, he would not be rid of suffering. This led him to think a little more deeply about the working of his subconscious mind. This also led him to discover the technique of vipassana. Vipassana, as said above, is to look within and see all sensations that arise there equanimously. This process of looking within enables one to realize the impermanent nature of all things at the experiential level which, in turn, makes one come out of ignorance and develop non-attachment to all objects of the world. Observing sensations and realizing their impermanent nature make one wise. *Vedanā*, instead of producing *taṇhā*, begins to produce *paññā* (wisdom).

Vipassana enables one not to create new *saṅkhārās* by observing sensations equanimously. When new ones are not produced then the old *saṅkhārās* come up on the surface from our *antarmāna* and die out because we do not react to them. This we can understand with the help of a simile. Imagine a fire. It will keep on burning till the fuel is added to it. If the fuel is stopped being given, then it will burn till the old stock is there. It will extinguish as soon as the old stock is exhausted. This is the law of nature. When we react to sensations we add fuel to fire i.e. we keep oil and wick ready for the sparks of reactions to catch. Old *saṅkhārās* come up on the surface like leaping sparks. But when we learn not to react we allow them to die out and nor become fire. That is why it is said that old *saṅkhārās* die out and new ones are not produced. *Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ*. This, in short, is the mechanism of vipassana.

Let us understand this mechanism in detail. For practising vipassana it is necessary to control our monkey mind. We have also to train it.

Although the practice of observing precepts helps us in restraining our words and deeds, this restraint is not so useful unless the mind is restrained. Because the mind is the spring of all actions, wholesome or unwholesome, so mind has got to be purified.

For purifying mind it is necessary to control it. While practising vipassana we learn to concentrate it by being aware of the incoming and outgoing breath. This subject of meditation is universal inasmuch as it transcends all castes

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and creeds and it is common to all human beings. Besides, this is not outside of anyone but it is always with him.

In a ten-day course one learns to observe the incoming and outgoing breath and thus sharpens one's mind. One develops mindfulness more than ever. With this sharp and concentrated mind one begins to observe the sensations that arise on one's body more clearly. Thus observing sensations one learns their impermanent nature at the experiential level. Vipassana *bhāvanā* makes us clearly see that whatever the nature of sensations, pleasant, unpleasant or neutral they do not last for ever. Even though we have pleasant sensations and want them to continue, that never happens. They do change. So is the case with the other two kinds of sensations. This realization at the experiential level which we have over and over again leaves not an iota of doubt in us that sensations are in a constant state of flux. From such experiences we learn *aniccatā* (impermanence). We see it as a phenomenon. Practising vipassana *bhāvanā* we develop *nirveda* i.e. non attachment. We are attached to things of the world particularly to the beautiful things we like, in ignorance. We cling to them and want to have more of them and want them to continue because we do not know their real nature. Intellectually we know that all the objects of the world are impermanent. But vipassana enables us to see their real nature at the experiential level. This repeated experience makes the scales of our eyes fall. Thus realizing the impermanent nature of things in the world we do not feel like being attached to any thing.

How do we realize the impermanent nature of things?

Vipassana makes us mindful. Mindfulness enables us to see sensations. Seeing sensations we begin to see their impermanent nature at the experiential level. Thus we are able to see the impermanent nature of the things of the world. We develop attachment to the objects of the world because we do not know their real nature. Once their real nature is seen directly we gradually develop non attachment. We now do not crave for them. Once our craving ceases, desires do not multiply and consequently suffering also does not multiply. At least we come to a stage where we do not create new *saṅkhārās*.

But it is not so easy to achieve mindfulness and begin to realize *aniccatā*. Our mind is very fickle and unsteady. Unless this monkey mind is controlled and restrained we will not be able to see the impermanent nature of things.

The first part of the training in a ten-day course is to practise *Ānāpānasati* i.e. development of mindfulness of the incoming and outgoing breath. Respiration is an object of attention. It is a universal object because it is with all meditators belonging to any caste, race or creed. It is also universal because

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it remains readily available to every one as has been said above. So it is a noncontroversial object of meditation. To begin the practice of *ānāpāna sati* i.e. awareness of respiration a meditator sits comfortably in an upright posture. He keeps his back and head straight and closes his eyes. There should be no distraction in the room where he sits to meditate. With his closed eyes he begins to turn his attention from the outer world to the world within. He keeps his attention fixed on the breath going in and coming out of the nostrils. He keeps his attention fixed on the natural breath. It has been rightly said that, "This is not a breathing exercise; it is an exercise in awareness. The effort is not to control the breath but instead to remain conscious of it as it naturally is: long or short, heavy or light, rough or subtle. For as long as possible one fixes the attention on the breath, without allowing any distractions to break the chain of awareness." (See *The Art of Living* by William Hart, p 73 V.R.I. edition)

Very soon he realizes the difficulty of keeping his attention fixed on respiration. He finds it very difficult to remain aware of his respiration for a long time. Very soon he tries to be aware of his respiration he is distracted either by a pain in the legs or somewhere else or distracted by some thoughts and memories of the past or some plans to be executed in the future. The more he tries to suppress these distracting thoughts and memories, the more they catch his attention. He pays attention to a thousand things but his respiration. It is so because of the habit pattern of mind which is ingrained since time immemorial. This habit pattern of mind has got to be changed. He sits with renewed determination to give attention to the incoming and outgoing breath, but a thousand things jump into his mind.

It does not take long for a meditator to discover that it is very difficult to control his mind. Like a spoiled child it wants this toy now and that toy again after some time. This is how a meditator learns to discover his true nature. Although he finds it very difficult to live with reality he sincerely tries to do so and again in his attempt he fixes his attention on his respiration. His mind runs away again but he tries to bring it back on his respiration. He is instructed not to be annoyed at this because if he is annoyed he reacts. He is instructed not to lose his temper. So he does not lose his temper nor does he lose heart but he tries again and again to bring it back on his respiration. His attempt to do it over and over again calms his wandering mind and he learns to repeat this exercise without tension and without discouragement. He has to repeat this exercise and continue his practice with patience and calmness. This is right effort (*sammā vāyāmo*). In short, to bring his mind back to respiration and to continue his attention on respiration is right effort.

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Right effort (*sammā vāyāmo*) leads to right awareness (*sammā sati*). If a meditator makes effort to keep his mind fixed on his incoming and outgoing breath, the first thing he does is he learns to live in the present. He also learns to detach himself from the past as also learns to keep himself from the future. Thinking either of the past or of the future makes him unrealistic. But if he keeps his mind fixed on his respiration he learns to live in the present. He learns what he is doing in the present. Being aware of the present he does not do any thing in ignorance. He is aware of what is happening now. When he lives in the past memories or when he plans for the future he either remembers his past which is gone or plans for the future which is not yet come. In both the cases he is not with reality. He can live with reality only in the present. This practice of fixing his attention on respiration makes it possible for him to live in the present. It also enables him to be fully aware of what he does in the present. He does not do any thing now in ignorance.

The technique of *ānāpāna sati* is a method to develop one's ability to be aware of the present moment. If one develops this ability, one is less likely to do anything in ignorance. There is another reason for developing awareness of respiration. It can enable a meditator to experience ultimate reality.

'Focusing on breathing can help us explore whatever is unknown about ourselves, to bring into consciousness whatever has been unconscious. It acts as a bridge between the conscious and unconscious mind, because the breath functions both consciously and unconsciously. We can decide to breathe in a particular way, to control the respiration. We can stop breathing for a time. And yet when we cease trying to control respiration, it continues without any prompting'. (*The Art of Living* by William Hart, p. 75)

When our mind begins to wander and we can no longer fix our attention on respiration it is good to breathe intentionally and breathe slightly hard in order to fix the attention more easily. Acarya Satyanarain Goenka says this time, and again in his discourses. As soon as the awareness of respiration becomes clear and steady we then allow our respiration to be natural whether it is hard or soft, deep or shallow, long or short or fast or slow. Our whole purpose is to observe the present reality as it is at the level of sensations and develop wisdom, *yathābhūtañānadassana*. When we breathed intentionally we did observe a particular kind of reality. From this we come to see a subtler reality when our breath becomes natural. Thus we make progress in being aware of a subtler reality.

Our breath is a great signal of what goes on in our mind. So long as the mind is peaceful and not disturbed by any negativity like anger, aversion,

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fear or passion, our breath is regular and gentle but as soon as any defilement arises in mind our breath becomes irregular, more rough, heavy and rapid. Such respiration acts as signal and alerts us to the defilement that arises in our mind. If we observe our respirations attentively and mindfully we can know of the negativity that arises in our mind. Thus we get to know a reality. The reality is that whenever any defilement arises in our mind our breath becomes unnatural. Thus we begin to see reality as it is.

There is another good reason for practising awareness of breathing in and breathing out. We know that our goal is to free our mind from negativity. So every step we take towards that goal must be pure. It must be wholesome also. Therefore, the object that we take recourse to for achieving the concentration of mind must be wholesome. Breath is such an object. It has a reality. We can not have craving or aversion towards breath. It is, therefore, an appropriate object of attention. Bill Hart sums up Sri S. N. Goenka's view in these words, "In the moment when the mind is fully focussed on respiration, it is free from craving, free of aversion, and free of ignorance. However, brief that moment of purity may be, it is very powerful, for it challenges all one's past conditioning. All the accumulated reactions are stirred up and begin to appear as various difficulties, physical as well as mental, which hinder one's efforts to develop awareness." (*The Art of Living*, p. 76)

When we feel that we are not making progress or we are slow to do so we become impatient and angry. Sometimes sloth and torpor get over us. We begin to doze off as soon as we begin to meditate. We feel like having so many excuses not to continue with the observation of respiration. We tend to become impatient and sad. But it is at this stage that we practise right effort. If awareness deludes us we must pursue it time and again. A time is bound to come when we will attain concentration of mind and begin to be clearly aware of our respiration. We may at times be assailed by doubts about the teacher or the teaching or by doubts about our own ability to meditate. But a sincere effort to develop awareness of mind will clear all our doubts.

These hindrances arise only in reaction to our success, however, little it may be. Our perseverance will make them disappear. Continuity of this practice will go a long way in our achieving concentration of mind and our being aware of breath whether hard or soft, deep or shallow, long or short, fast or slow.

After practising *ānāpāna* for three days and a half, meditators begin to practise vipassana. Vipassana means to look within in a special manner. What do they do when they practise it? With their minds concentrated by practising

ānāpāna they are now more sensitive to see what is happening within. They are now better able to observe them. What used to pass unnoticed is now mindfully observed by them. This observation enables them to live in the present time and with the present reality. Neither there is remembering the past nor there is thinking of the future. Meditators are anchored to the present. They come to observe different kinds of sensations on their bodies. These sensations arise because of the interaction between mind and body. Whenever there is interaction between the two, and there is always their interaction, sensations either pleasant or unpleasant or neutral arise. The Buddha experienced that even thoughts cause sensations let alone gross sensual objects coming in contact with their respective sense organs. *Sabbe dhammā vedanā samasaranā*. As our respirations make us aware of the kind of defilement that arises in our mind so our sensations on the body make us aware of different kinds of defilements arising in our mind. Just as an angry man's breaths are fast so he experiences hot sensations on his body. These sensations are caused by his anger and they can make his life miserable. But if he learns to observe them equanimously without reacting to them, the strength of these sensations will become less and less and he will be far from being miserable, This is the benefit of vipassana. One is taught to sharpen one's mind with the help of *ānāpāna* and vipassana and see things equanimously. Being equanimous means being free from craving and aversion. And being mindful means to see the impermanent nature of pleasant or unpleasant sensations. They arise to pass away. And so is the case with neutral sensations. They also do not remain neutral for a long time. They also change. This realization on the part of the meditator is a tremendous realization. He begins to understand that if even pleasant sensations are not permanent why hanker after them? Thus he develops non-attachment to things. With the practice of vipassana one always lives in the present time, sees the impermanent nature of not only sensations but of all phenomena and thus develops wisdom not to crave for the things of the world and finally develops non-attachment which leads one to nibbāna.

Vipassana enables one to see clearly where and why *taṇhā* (craving) arises. It arises wherever there is anything agreeable and pleasurable (*Yaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, etthesā nīvisamana nīvisati*. (See *Mahāsatipaṭṭhāna Sutta*). Sights, sounds, smells, tastes, tangibles and mind-objects in the world are agreeable and pleasurable. When they come in contact with their respective sense organs sensations arise. If they are pleasant, craving arises and if they are unpleasant aversion arises. The former speaks of a desire to have more of the pleasant sensations and the latter speaks of a desire to get rid of unpleasant ones soon. In both the

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cases there is desire all the same. *Vedanā paccayā taṇhā* and *taṇhā paccayā upādāna*. *Taṇhā*, therefore, is responsible for our misery. The Buddha discovered from his own experience that between the object and the reaction there is a missing link of *vedanā*. What we want are not the objects of the world as such but we want to have more of the pleasant sensations and less of the unpleasant ones. Therefore, he taught us the technique of vipassana to observe *vedanā* without making any reaction. Thus we do not multiply our miseries. We do so also because we have the knowledge of reality as it is. We also know at the experiential level that things are not permanent. If they are not permanent why hanker after them and suffer?

When a vipassī meditator sees this clearly and also sees that sensations pleasant or unpleasant are impermanent, they develop non-attachment to them. This non-attachment that he develops is based on his wisdom (*paññā*), on his *yathābhūtañānadassana*, on his knowledge and vision of reality as it is.

Understanding the mechanism of vipassana is to understand the process of our creating misery as also the process of coming out of it.

It has been said in the *Satipaṭṭhāna Sutta* that establishing of awareness is the only way for the purification of beings, for the overcoming of sorrow and lamentation, for the ending of suffering and grief, for the gaining of right path and for the realisation of nibbāna. *Ekāyano maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya, dukkhadomanassūnaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriya*. The same can be said of vipassana.

Suggestions for World Buddhist Unity and Co-operation: Theravāda and Mahāyāna

*Jinabodhi Bhikkhu**

Theravāda and Mahāyāna differ only in metaphysical, philosophical and transcendental topics and not in spirit. Both are devoted to well-being of oneself and all the sentient beings of the universe. Buddhists believe in the unity of all human beings, nay, all living beings. Yet we speak of similarities and dissimilarities of both the schools.

Theravāda Buddhism emphasizes an individual's liberation from *samsāra* (the rounds of births and deaths) first.

Mahāyāna Buddhism aims at Bodhisattvahood in order to help more people to overcome suffering. Theravāda Buddhism is pragmatic in its nature. Mahāyāna Buddhism is more speculative, argumentative and philosophical.

There is of course, common ground for agreements between the two schisms of Buddhism. "Throughout the long history of Buddhism, unity-amidst diversity is strikingly evident. Every student or adherent of Buddhism, at all times and places, admits that Buddha taught a middle path (*madhyama pratipad*), comprising a doctrine which kept clear of the two extremes, existence and non-existence, eternity and non-eternity of the world and its contents, and a discipline which advocated neither self-mortification nor a life of ease." (Aspects of Mahayana Buddhism and its Relation to Hinayana by Dr. Nalinaksha Dutt, 1930, Page-46). Both schools strive to get rid of attachment, hatred and delusion (*rāga, dveṣa, moha*). Both are ready to accept the Four Noble Truths and Law of Causation (*Pratitya Samutpāda*) as their starting point. In practical field Buddhists are valiant fighters against all kinds of evils arising out of thirst (*Taṇhā*).

Scholars have produced voluminous works to compare and contrast between the two schisms of Buddhism. They may be summarized as follows:

Theravāda Buddhism emphasizes an individual's liberation from *Samsāra* (the rounds of births and deaths) first.

Mahāyāna Buddhism aims at Bodhisattvahood in order to help more people from suffering.

Theravāda Buddhism worships Gotama, the Buddha as its highest object of worship even though he had long ago entered *Nirvāṇa*.

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Mahāyāna Buddhism worships different Bodhisattvas (the Buddhas-to-be) who are believed to be living and roaming in the world to help anyone in need of help and prays for them.

Theravāda Buddhism is pragmatic in its nature. It has laid down a clear and practical path to a clear and definite goal.

Mahāyāna Buddhism is more speculative, argumentative and philosophical. It has clear flare for abstract arguments for or against metaphysical realities like the Buddha nature, true of Original Mind, Emptiness and so on.

Theravāda Buddhism encourages gradual treading of the path. It usually begins with faith in the Triple Gem (Saddhā) avoiding evil and harmful acts (Sīla), doing good (Dāna), developing Loving Kindness (Mettā), compassion (Karuṇā), Sympathetic joy (Muditā) and Equanimity (Upekkhā) practising tranquility meditation (Samādhi) and ends with developing insight into the ultimate truth of things.

Mahāyāna Buddhism has not assigned a fixed path to all its followers. Anyone is free to concentrate on any step as he/she likes or in accordance with one's potential or aptitudinal background. The Pure Land Sect, for instance, may put emphasis on faith while the school of Zen Buddhism may opt for intuitive insight and sudden enlightenment.¹

Hīnayāna (Hy.) and Mahāyāna (My.) may briefly be compared thus:

- i) Hy. is ethical and historical, while My. is religious and metaphysical, being a later phase of Buddhism (2nd or 1st century B.C.).
- ii) The Hy. scriptures are recorded in Pali and later in mixed Sanskrit, while those of Mahāyāna are in pure Sanskrit.
- iii) In Hy. the conception of non-ego (*anātman*) is that the conglomeration of five elements (Skandhas), which are constantly changing (*anitya*) or momentary (*kṣanika*).
- iv) In Hy. emancipation (Nirvāṇa) is individualistic but at the same time, it should be noted that it is not annihilation but it is eternal state, peaceful, happy and excellent, while in My, it is the attainment of perfection of knowledge, i.e., Prajñā-pāramitā or Buddhahood.
- v) In Hy. Nirvāṇa is attained by eradication of impurities due to ignorance (*avidyā*), while in My. emancipation is not only by the eradication of impurities due to ignorance but also the eradication of the immutable calm, pure and eternal (*ñeyāvaraṇa*).

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- vi) In Hy. its followers are known as Srāvakās, who seek arhathood, and at the end of life-span, *Nirvāṇa*, while in My. its followers are known as Bodhisattvas, who are instructed to attain *Bodhi-pranidhi-citta* and *Bodhi-prasthāna-citta* i.e., by the former term it is meant that they are to take the vow that they want to attain Bodhi and ultimately become a Buddha, and by the latter term it is meant that the Bodhisattvas are to start attempts for attaining perfection in the six perfections (*pāramitās*) and *Dasa bhūmis*. Their aim should be to realise the highest truth (*paramārtha-satya*), which is vast and of one taste like the ocean, in which all rivers lose their identities.
 - vii) In Hy. the laity is mainly supporters of the Saṅgha by making gifts of food, robes and by erecting monasteries for the residence of monks. They are mere listeners to the discourses delivered by the monks and observers of the five precepts and occasionally of the eight precepts temporarity, while in My. the laity is designated as Bodhisattvas.
 - viii) According to Hy. Buddhas appear only once in an aeon (kalpa) while, according to My., all beings possess Buddha-nature, technically known as the *Tathāgatagarbha* (womb of Tathāgatas), which is a mixture of both good and evil, and it is only when the evils of a being are totally eradicated, the particular being becomes a Tathāgata.
 - ix) In Hy. there is no place for metaphysical conception of Śūnyatā of the Mādhyamikas nor for the conception of *Vijñāna-mātra* of the Yogācāras. Both the Mādhyamikas and the Yogācāras regard that the worldly beings and objects are transient, momentary (*kṣaṇika*), and hence they are actually non-existent, (śūnya) or absolutely pure consciousness.
- It is now proposed to deal with the agreements between Hy. and My. These are.
- i) To get rid of attachment, hatred and delusion (*rāga, dvesa, moha*).
 - ii) The world has neither beginning (*anamataggo ayam saṃsāro*) nor end.
 - iii) The four Āryasatyas, viz., dukkha, samudaya, nirodha and mārga (suffering, its origin, its decay and the eightfold path leading to its decay).
 - iv) All worldly beings and objects are transient (*anitya*), momentary (*kṣaṇika*) and are in a state of perpetual flux (*sanantana*), and are without any real substance (*anātmakam*).
 - v) The law of causation (*pratitya-samutpāda*) is universally valid. It is thus explained in verse:

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“Ye dharmā hetuprabhavā hetum tesam Tathāgataḥ hyavadat tesam yo nirodh’ evam vādi Mahāsramanaḥ.”

(Trans. The worldly beings and objects, which arise from a cause, the Tathāgata has explained it and their extinction has also been explained by the Great Ascetic).

Nāgārjuna in his *Mādhyamika Kārikā* (pp. 6,160,503, 542) has identified the law of causation with the highest truth and its incarnation is Buddha in these words:

“Yo pratityasamutpādaṃ paśyati, so dharmam paśyati, yo dharmam paśyati, so Buddham paśyati.”

(The sense of this passage is that the worldly beings and objects, which arise out of causes, do not exist in reality. One, who realizes this unreality of worldly beings and objects, visualizes the Truth, and therefore, visualizes the Buddha, the embodiment of truth).²

We should remember that the Buddha encouraged freedom of freethinking earmarking ‘Ehi Passiko’ i.e. come and see.

Now, we can conceive and raise the question that is there any utility of drawing a line of demarcation between these two bands of Buddhist? Let the metaphysical, philosophical and transcendental topics be kept in books. In practical field as Buddhists we are valiant fighters. As Nārada puts it:

In one sense all Buddhists are courageous warriors. They do fight, but not with weapons and bombs. They do kill, but not innocent men, women and children.

With whom and with what do they fight? Whom do they mercilessly kill?

They fight with themselves, for man is the worst enemy of man. Mind is his worst foe and best friend. Ruthlessly they kill the passions of lust, hatred and ignorance that reside in this mind by morality concentration and wisdom.³

It is to be noted here that, Buddhism as a moral system deals with good conduct and bad conduct that conduce to happiness or unhappiness of an individual or of society as a whole; it prescribes duties of people in society towards one another.⁴

The Buddha’s message of non-violence and peace, of love and compassion, of tolerance and understanding of truth and wisdom, of respect and regard for all life, of freedom from selfishness, hatred and violence, delivered over two thousand five hundred years ago, stands good for today and will stand forever as the Truth. It is an eternal message.⁵

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Both materials and spiritual progress are essential for the development of a nation....It is the duty of respective government and philanthropic bodies to cater for the material development of the people and provide congenial conditions, while religions like Buddhism, in particular cater for the moral advancement to make people ideal citizens.⁶

The message of Buddhism and the principle on which it rests have assumed new significance in the world of today and the peace of which the U.N.O. speaks is but an indication that the whole world is gradually veering round to the belief embodied in the religion (message) of the Buddha.⁷

There is a growing interest in Buddhism the world over because many informed people have grown rather weary of religious dogmatism and superstitions, on one hand, and agreed and selfishness arising from materialism, on the other. Buddhism can teach humanity to work the middle path of moderation and have a better understanding on how to lead a richer life of peace and happiness.⁸

An international monitoring body should be created so as to review how far these principles have been violated by the successors of the founding father of the principles of *Pañcasīla* in relations among states. The present world is divided on ideological national identification and other superficial differences. The principles of *Pañcasīla* remind us that basically we are all human beings and have the same ideals. This necessitates collaboration among various religionists to unite the efforts of all people to implement these principles.

Before attaining the transcendental peace, one has to attain peace here and now. The Buddhist way of life is a practice aimed at achieving peace and harmony in the world of living beings.

The Buddha refrained from all metaphysical speculations and denied mysterious revelations, for according to him, whatever cannot be practiced and experienced or expressed in rational concepts should be avoided as misleading and untrustworthy.

The destiny of the individual, society or the world around has not been entrusted to any outside power, divine or otherwise. He says,--Oneself, indeed is one's savior, for what other savior would there be?

We are constantly tormented by the ever-increasing fear of a global nuclear war. It is the moral duty of all political leaders and rulers of the world to remove this fear from every human heart. It is hard to justify spending an enormous amount of money on the development of still new types of weapons while teeming millions of people in different countries, especially in the Third

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World, are languishing in human conditions and die from poverty, malnutrition and disease.⁹

Buddha was not only a humanist but also a social reformer.

Buddha established Saṅgha or the Order with the noble purpose to relieve the sufferings of human beings.

A conscious effort was made to influence societies through Buddha's doctrine during the reign of great Indian emperor Aśoka. Buddhism was put into action as practical faith helping to mould society.

If Buddhism is to survive it must take its place in society and its principles must influence the changes that are going on. It must provide the solutions to the problems of a dynamic society. The Buddhist Bhikkhus have to play a more active and positive role in helping the Buddhist communities with the teachings and noble activities of Buddha.

The Buddhist religio-cultural organizations have an important role to play in the community welfare services and in social education. Religious values can be an important source of social ideals and principles. The best and most successful way to make Buddhism popular at the present time is to promote Buddhist education. There are several important ways by which we can promote Buddhist education:

1. To educate youths to lead virtuous lives and to propagate the sublime doctrines of Buddha through lectures, books, periodicals and magazines and newspapers.
2. To establish schools, universities and orphanages so that our younger generation will be taught to be the bearers of light and inspiration to the ignorant, exercising an influence upon all those around them by the guidance of the ethical principles of Buddha.
3. To form study centres at the Buddhist centres and other socio-cultural organizations.
4. To print Buddhist publications either monthly, quarterly or annually. This will promote unity, solidarity and universal brotherhood among Buddhists and will be the best way to promote the sublime doctrines of Buddha.

One of the greatest difficulties faced by the Buddhist organizations is the shortage of manpower to do community education and welfare work in some countries. Buddhist organizations with their leadership and knowledge of the needs of the people can play a significant role in guiding young people and helping them to realize the ideals of a good and purposeful life.

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To organize, promote and carry on social, educational, cultural and other humanitarian services irrespective of race and religions are the profound duties of all Buddhists.

The world is full of sorrows and sufferings due to human failings-pride, greed, ego, craving, selfish desires and hatred. These failings can and must be eradicated. It can be removed through the sublime teachings of Buddha. We should work to create a society in which individual wealth is limited and poverty is a thing of the past and in which science and religion walk hand in hand.

Through the use of the Four Sublime Abodes (*BrahmaVihāra*) Metta (loving kindness), *Karūṇā* (compassion), Mudita (sympathetic joy), Upekkhā (equanimity), we can build a society which is still materialistic but with a spiritual bias. ‘Live and let live’ should be our motto.¹⁰

In fine, I call the attention of this august gathering to set up a World Body of the Buddhists to implement all plans and programmes to be chalked out in a next international forum like this.

We have entered a new age of sweeping globalisation. Tremendous advancement in Communication Technology or I.T. has made it easier. Buddhism has capacity to cope with it. We are to explore it. Ever-new thought of Buddha can meet the challenges of the age. We are to be aware of it.

For concerted efforts to materialize the Buddha’s message of non-violence and peace so urgently needed here and now I like to put forward the following suggestions:

1. ‘Sound education and proper methods of practice and necessary to spread Buddhism around the world.’ Men and women equally be educated to meet modern needs.
2. ‘Buddhist monks must be well-versed in the fundamental teaching of the Lord Buddha and unwavering in the practices of the principles which have been passed down through time’.
3. A World Body of the Buddhists be formed to supervise worldwide Buddhists activities as per pristine ideals of Buddhism.
4. A Central Monastery Fund under World Body of Buddhists be created to defray expenses incurred in materializing all aims and objectives.
5. Arrangements to help materially poor Buddhists but rich in Buddhist cultural heritage be made through the World Body.
6. Students of poor Buddhist countries or regions be assisted materially for higher education.

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7. Plans be prepared to protect Buddhist heritages of any country where they are in danger. Bangladesh in one of the countries for the appropriate case at hand to be taken up.
8. Bhikkhu Training Centre be established in Suitable places.
9. Books and Treatises on Buddhism to cope with modern thinking be written profusely for publicity.

To organize, promote and carry on social, educational, cultural and other humanitarian services irrespective of race and religions are the profound duties of all Buddhists. We have entered a new age of sweeping globalization. Tremendous advancement in communication technology or I.T. has made it easier. Buddhism has capacity to cope with it. We are to explore it. Ever new thought of the Buddha can meet the challenges of the age. We are to be aware of it.

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The Contribution of Kripasaran Mahasthavir in the field of Pali Studies

*Hemendu Bikash Chowdhury**

On the great occasion of the centenary celebration of the Department of Pali of the Calcutta University, we remember with deep sense of gratitude the inestimable contribution of Kripasaran Mahasthavir (1865-1926), a towerign personality in the history of the revival of Buddhism in modern India and the great founder of Bauddha Dharmankur Sabha i.e. the Bengal Buddhist Association (1892). His contribution to the field of Pali Studies was none the less remarkable.

Kripasaran's activities in Kolkata—the socio-cultural centre of Bengal's liberated elite ushered a new era in the history of Buddhism in Bengal. He decided to set up a monastery in Kolkata as a nucleus of his activities for regeneration of Buddhism in the ninth decade of the nineteenth century which became a turning point in the history of the revival of Buddhism. He succeeded in enlisting the support of eminent personalities of the capital of India who had imbibed liberal values as product of the Bengal renaissance and felt committed to the cause of Buddhism and all that the great religion stood for. Studies on Pali and Buddhism and its heritage were being carried out by the eminent scholars, writers and thinkers. The general atmosphere in Kolkata in early twentieth century was quite favorable for Kripasaran to obtain the support and patronage of wellknown personalities like linguist Harinath De, Silpacharya Abanindranath Tagore, Mahamahopadhyay Satishchandra Vidyabhuasan, eminent author of Jātaka volumes Ishanchandra Ghosh, Justice Saradacharan Mitra, Maharaja Manindrachandra Nundy, Narendranath Sen, eminent leader Deshapriya Jatindramohan Sengupta among others in his mission for reviving the lost glory of Buddhism.

Kripasaran's affectionate relationship with Sri Asutosh Mookerjee, the Vice-Chancellor of the Calcutta University became a legend. Sir Asutosh had so much reverence towards this saintly dedicated monk that he would agree to any proposal that Kripasaran might make him. It is a part of history that a number of educational institutions in Chittagong (now in Bangladesh) were given University affiliation just for Kripasaran's asking or the same to Sri Asutosh. He was attracted to Pali and Buddhist studies out of his relationship with Kripasaran. In a public meeting held at Dharmankur Vihar in 1915

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Sir Asutosh said: "What I have learnt from the books on Buddhism—the rules and conduct of Buddhism are very high, very noble and very generous.

Once there was a feeling of hatred between the Hindus and the Buddhists but that time has passed; the attitude of the people is rather different in this day of reawakening. If text books be written for the students in the light of the Buddhist idealism, it would be good. Everybody should accept Buddhist idealism Buddhism is a generous religion, selfishness gives rise to hatred. Neither all can become selfish nor can all become recluses. It is good if everybody obeys the rules and conduct of Buddhism. There is no scope study of the religions in the present educational system. But we can impart at least good code of conduct to the students if we can teach the principles of religions. I request the scholars present in this meeting well-versed in the Buddhist tenets to write books on the ideals of Buddhism That I have rendered my help in spreading the Buddhist literature—in the very root of it stand Kripasaran Mahasthavir's intimacy with me. It is due to his association alone I was attracted to Buddhism and Buddhist literature."

One outcome of this great relationship was that Sir Asutosh introduced Pali as a subject in many Schools, colleges and also post-graduates classes of the Calcutta University syllabus. Young and brilliant Benimadhab Barua (1888-1984) enjoyed affection of Sir Asutosh and joined the Calcutta University as a lecturer of Pali soon after his obtaining M.A. degree in the first decade of the twentieth century. At the direct initiative of Sir Asutosh who had recommended scholarship for higher Pali studies in UK to Govt. of India, Sir Harcourt Butler, the Education Secretary and one of the best well-wishers of Kripasaran had appreciated the proposal. Benimadhab Barua, directly being recommended by Kripasaran for the state scholarship was nominated out of three candidates and sent to London in 1914 for study and research in Pali in the London University which earned him the unique laurel of the first Asian to have obtained D.Litt. degree from that University in 1917 for his thesis entitled *Indian Philosophy—its origin and growth from the Vedas to the Buddha* and thus dawned a new era in th study almost extinct Pali and Buddhist studies in India. This was possible owing to Kripasaran's influence exerted on Sir Asutosh and Sir Butler. In 1912, Kripasaran alongwith Anagarika Dharmapala, the great founder of the Maha Bodhi Society of India (1891) visited Lucknow, and then to Delhi to meet Sir Harcourt Butter and Sir Carlyle both members of the Supreme Legislative Council with appeal for introducing higher studies in Pali in Indian Universities.

After fifteen years of establishment of the Baudhdha Dharmankur Sabha, its journal *Jagajjyoti* came to light in 1908. So long the great scholars, leaders

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and thinkers used to assemble on the platform of the Sabha and threw light on the various aspects of Buddhism and Pali by their discourses. Only a part of these discourses had been revealed in the proceedings of the Sabha. There was all along a great longing for a journal. At last *Jagajjyoti* came out with an assurance to fulfill this long-felt need. It was published under the editorship of Gunalankar Mahasthavir (1874-1916), a veteran Pali scholar and Samana Punnananda the then lecturer of Pali of the Calcutta University. The journal very soon made an impact on Pali and Buddhist studies. The journal is still alive, with all its glamour and freshness.

Kripasaran started Gunalankar Library in 1909 comprising valuable rare books and Pali Tripitakas in Sinhalese, Siamese, Burmese and Chinese characters as well as publications of Pali Text Society; London is still regarded as a golden treasure. But unfortunately it has lost many of its gems.

In the later period when Kripasaran had expired, Nalanda Vidyabhavan was founded by the Association in 1935. Actually the idea of opening a Pali college in Kolkata first flashed in the mind of Dr. B. M. Barua. This noble idea cherished by Dr. Barua received an encouraging response from the Association and it was formally inaugurated by the famous Indologist Dr. B. C. Law on 20 June 1935. Vamsadvipa Mahasthavir of Chittagong gladly agreed to join the Vidyabhavan as its first Principal. Dr. B. M. Barua and Bhupendranath Mutsuddi, a leading lawyer served this institution as its first President and Secretary. Dr. Arabinda Barua, the then President of the Association also rendered valuable service in this field. After Vamsadvipa Mahasthavir, Prof. Silachar Sastri, Dr. B. Jinananda and Visuddhananda Mahasthavir took charge of the institution as Principal upto 1946. In that year Pandit Dharmadhar Mahasthavir took charge of the institution as Principal. He served in the capacity till his death in the year 2000.

The Vidyabhavan started functioning from June 1935 in the Dharmankur Vihar and later on it was shifted to the adjacent Arya Vihar which was constructed in 1937. It is worth mentioning that the opening ceremony of the Arya Vihar took place on 11 December 1937 under the presidentship of Dr. Shyamaprasad Mookerjee, the Vice-chancellor of Calcutta University. Dr. Sarvapalli Radhakrishnan performed the opening ceremony.

The Pali studies in present condition have flourished with all possibilities within a century. A humble proposal may be therefore, submitted here to build up the Academy of Buddhist studies in the national level. The Calcutta University may undertake the task from where Buddhist studies flourished in India for the last hundred years.

Buddhism in Tamilnaḍu

*Sukla Chakrabarti**

Buddhism was founded by Gautama Buddha with the Ratna-traya, viz. Buddha, Dharma and Saṃgha. It is a religion of compassion and equality and it fosters humanitarianism. It advocates the middle path in religious approach and propagates the concept of anātman, the four noble truths, the twelve linked chain of dependent origination and the eightfold noble path. Dependent originations are

1. Ignorance—are the Habitual tendencies or karma [Śeyhai].
2. Habitual tendencies—is consciousness (that links one birth with another) uṇarcci.
3. Consciousness—are mind and matter. [aru] and [uru].
4. Mind and matter—are six (sense) spheres (six, including mind) vāyil.
5. Six vāyil (sense) spheres—is awareness (sense impressions) ŪRU
6. ŪRU Awareness—is feeling (Vedanā) nuharcci. ŪRU
7. feeling (nūharcci)—is craving (desire, Triṣṇā) veṭhai.
8. craving (Veṭhai)—is clinging- paTRU.
9. clinging [paTRU)—is the process of becoming (bhava) Karumat tohudi.
10. becoming [Karumat tohudi]—is Birth [to TRam]
11. Birth [piRavi to TRam]—is old age [mūppu].
12. old age [mūppu]—are dying, grief, sorrow and lamentation, suffering, dejection and despair [Śākkāru, piṇi, avalam, araTRU, Kavalai, KaiyāRU etc.

Also in Kural No. 358 in the chapter (meyyuṇardal) Realisation of Truth one could read the essence of this whole set of cause and effect by the phrase 'pi Rapennum pedaymay' Birth that is (born of) Ignorance.

The Eight Fold Path (Aṭṭhaṅgika Magga)—(aṣṭāṅga mārga) is:

1. Right view Sammā Diṭṭhi—free from superstition and delusion) Kural chap. 34, 36 meyyuṇardal nilaiyamai etc.
2. Right Determination—high and worthy Sammā Saṅkappa of the intelligent, earnest man (whole work).

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3. *Sammā vācā*, Right speech—kindly, open truthful, (no irrelevant, useless and harmful talk) (whole chapters).
4. *Sammā Kammanta*, Right conduct—peaceful, honest (whole work).
5. *Sammā ājiva*, Right livelihood—bringing hurt or danger to no living being (whole chap.)
6. *Sammā Vāyāma*, Right effort—in self training and in self control (whole work).
7. *Sammā Sati*, Right mindfulness—the active, alert mind (for all who have a goal before them).
8. *Sammā Samādhi*, Right concentration—(earnest media to attain) one pointedness of mind (whole chapt).

Kural portrays every one of these characteristic for men in all walks of life.

As for Right speech kural speaks of not only sweet speech and true speech but specifically mentions not to make idletalk (*paya-Nil sollāmai*). Jainism and particularly Buddhism give great importance as to whether speech is full truth or half truth, whether it is relevant speech or non-sense (useless speech).

Buddhism as a universal religion has two notable features: the teaching of equality and the inculcation of a sense of religious commitment and propagation.

Two hundred years after the death of the Buddha, Emperor Asoka became the greatest royal patron of Buddhism. Indeed, it was through his efforts that Buddhism came to occupy a prominent position in India and abroad.

One can trace the origin of Buddhism in the Tamil country to Asoka's Dhammavijaya in the third century B.C. Asoka's Rock Edicts II and XIII enumerate the provinces in his own territory as well as abroad where he sent Buddhist missionaries. These two Rock Edicts are of particular value on account of the information they contain about his missions to the Tamil country and Ceylon. Rock Edict II mentions the names of the following dynasties of the Tamil country and Ceylon; the Cola, Pāṇḍiya, Satyaputra, Keralaputra and Tāmraparni. Among these names, the Cola, Pāṇḍiya and Keralaputra are the three principal dynasties of the Tamil country that ruled Colanāḍu, Pāṇḍiyanāḍu and Ceranāḍu respectively. The last name Tāmraparṇi is identified as Ceylon.

The Ceylonese chronicle *Mahāvamsa* says that the Third Buddhist council was held at Pāṭaliputra with the patronage of Asoka with Tissa Moggaliputta presiding over, after which, a number of monks were sent to various places. Along with other monks Asoka sent his son Thera Mahinda (Mahendra) and four others, viz. Itthiya, Uttiya, Sambala and Bhaddasāla to Laṅkā (Ceylon),

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and they preached the teachings of Gautama Buddha to king Devānampiya Tissa (247-207 B.C.). The king and the people of Laṅkā were deeply impressed by the new gospel and accepted Buddhism.

It is likely that these five monks visited the Tamil country on their way to Ceylon. Although Mahāvamsa does not say that they came to Ceylon by air it leaves a gap of information on Buddhist monks sent to the Tamil country when the places where Buddhist missionaries were sent by Asoka are enumerated by it. Regarding the non-mention of the Tamil country in Mahāvamsa Vincent A Smith says that the Ceylonese wanted to have the credit of Buddhist monks coming directly from Asoka's country to their land.

Spread of Buddhism in the Tamil Country:

The spread of Buddhism in the Tamil country in the early stages can be seen mainly from the epigraphical evidences found in its ancient caves and stonebeds. A number of caves with Brahmi scripts have been found in Tamilnāḍu, mainly in Madurai, Tirucci, Tirunelveli and Cengalapttu districts. It is obvious that the Brahmi script was popularized by Asoka through his Dharmavijaya.

Buddhism During the Sangam Age:

The period from third century B.C. to second century A.D. is called the Sangam age, because it is believed that the Sangam poems were written during this period. Besides, the Tamil Academy, which is called by the popular name Sangam also flourished during this period. The Sangam poems furnish us with evidences by which to reconstruct the early history of Buddhism in the Tamil country.

Maduraikkāñci composed by Māṅkuṭi Marutan, a Sangam poet, describes a day's activities of the city of Madurai. While portraying the evening scenes, the poet speaks of women accompanied by their children and husbands visiting a Buddhist vihāra with flowers and incense to offer evening whorship to the Buddha (11, 475-82). There is thus literary evidence for a Buddhist vihāra in Madurai, worshipped by the people of Buddhist orientation.

The transient nature of life forms a basic tenet of Buddhism. According to Mahāyāna Buddhist text Gaṇḍavyūha, "every dharma is like phantom, all the living beings are like dream: all the Tathāgatas are like shadows; all the sounds are transient like echo; all the earthly objects are like magic."³ The name Kāñci, belonging to an important Buddhist centre in Tamilnāḍu has a resemblance with Kāñcittiṇai speaking of illusion, one of the important aspects of Buddhist religion.

Another Sangam poem, *Netunalvārai*, traditionally attributed to Nakkirar, speaks about *piṭakaṃ*. In this poem, the poet is using the term *piṭakaṃ* in the sense of basket. This word *piṭaka* is a Buddhist technical term which is seen both in Pāli and Sanskrit forms such as *Sutta-piṭaka*, *Vinaya-piṭaka*, *Dhamma-piṭaka* and *Tripitaka*, in all of which it bears the sense of box or basket.

There are some Sangam poets whose names are derivable from Buddhism, and its milieu. For example, the names *Cāttan* and *Cāttanār*, found in *Akanānūru*, *Puranānūru*. *Narriṇai* and *Kurundohai* may be recognised as Tamilized forms of the word *sāsta*, which is one of the attributes of the Buddha. There is a poet called *Ilampotiyār* (*Narriṇai* 72) which literally means the man of the young Bodhi, the sacred tree of Buddhism. The term Sangam itself is an important word from the Buddhist point of view. It may owe its origin to the Buddhist term *Samgha*, i.e., one of the three jewels (*triratna*) Buddha, Dharma and *Samgha*.

The word *Samgha* in the Buddhist tradition means the assembly of monks.

According to Tamil tradition there were three Sangams in Pāṇṭiya kingdom. The commentator of *Iraiyānār Akapporul* is the first writer to give an elaborate account of the three Sangams. *Atiyārkkunallār*, the commentator, too refers to the Sangam tradition in his commentary on *silapadīhāram*. The word Sangam is not found in *Tolkāppiyam*, according to which the letter *ca* cannot occur in the initial position of Tamil words.

The name Sangam is used in Tamil tradition to refer to an assembly of scholars or an academy. In this context it is used as an alternative name of the Tamil word *kūtal* which means 'meeting'. Although we are not able to come across the word Sangam in the sense of meeting or assembly, it is used to mean conch-shell in the classical literature. The Sanskrit word *San̥kha* is also used in the sense of conch-shell.

The epic *Manimekalai* for the first time uses the word Sangam in both senses, conch and assembly.

On the whole Sangam literature provides us with only scanty details on Buddhism. Consequently, some scholars are of the opinion that Buddhism was not a predominant religion in the Sangam period. However, the fact is to be borne in mind that the Sangam poems are primarily secular in nature and hence references to religious matters are of secondary importance to them.

The Sangam period is datable roughly from the third century B.C. to the second century A.D.; there were three kingdoms in the Tamil country, the Cola, Pāṇṭiya and Cera in that age. The war-like aristocracy occupied the highest

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stratum of the social hierarchy and the literary works that flourished in this period reveal a heroic spirit; the age and literature are thus called heroic. During this period, the Tamils were interested mostly in secular things rather than religious matters. That is why these poems do not show much interest in religion in general and Buddhism in particular. There are, however, other pieces of evidence indicating the entry of Buddhism into the Tamil land at a very early time.

In the first stage Mahāyāna Buddhism appeared in the South and spreaded towards the North. After flourishing in North India, it again came to the distant Southern territory beyond the Deccan plateau. The authority of Mahāyāna Buddhism was accepted first in North India and the importance of South India, especially the Tamil country, as a centre of Mahāyāna came later.

Post Sangam Age

A great social change took place in the Tamil country after the third century A.D. This change was caused by two important factors-the emergence of a new business community owing to considerable growth in maritime trade and the change in political power due to the weakening of the early Cola and Paṇṭiya dynasties.

Around the Fifth century, the Tamil country saw great monks of Theravāda (Sthaviravāda) such as Buddhadatta, Buddhaghosa and Dhammapāla. They were actually engaged in religious activities both in the Tamil country and Ceylon. They wrote many Pāli works as well as commentaries on Pāli Tripiṭaka, and these works throw much light on many important Buddhist places and movements in the Tamil country.

Buddhism seems to have enjoyed an eminent position on the Tamil soil and it was probably at the height of its prosperity, in the so-called dark age of the Kaḷappirar kings. Its 'fall' seems to have begun from the period of ŚātaNār who wrote the epic Maṇimekalai. It is probable that this great epic with its glowing account of Buddhism in the Tamil environment brought to the public a renewed awareness of this religion.

Viracoliyam embodies a point of particular relevance with an invocatory salutation to Avalokiteśvara (Bodhisattva of Mahāyāna Buddhism), who is said to have taught Tamil to its first exponent Akattiyan.

Kuṇḍalakeśi is a lost poetical work of which a few citations survive as part of commentaries on Tolkāppiyam, Yāpparuṅgalam and Viracoliyam. From these we gather that it was a poem in viruttam verses, examining the tenets of different faiths like Jainism and Vedism and establishing Buddhism as the

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only valid religion. Kuṇḍalakesi the heroine was a woman ascetic contemporaneous with the Buddha whose story is found in Pāli Buddhist works.

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Is Buddhist Karma Theory Deterministic?

*Siddharth Singh**

This is a popularly known fact that, according to Buddhism, good action gives us reward and evil action leads us to the bad results. This belief has been the central point of the Buddhist doctrine of Karma since beginning. But most of the time common readers, who do not have good understanding of Buddha's intention, and sometimes the students of the Buddhism also, take this theory in the deterministic sense and take it for granted that whatever we have done and will do has certainly, without any exception, to give us the result of it in proportion. If it is so, then the question arises in one's mind, what are the benefits of doing good deeds now and in the future? Why should we try to be moral if we are bound to reap the fruits of what we have done in the past and now after there is no possibility of being pure and correcting the mistake of the past? What is position of free-will in the Buddhist doctrine of Karma?

Before we handle with these issues, we should keep in our mind a very simple definition the Karma, according to the Buddha. Buddha had personally verified Karma and its fructification as two aspects of life through extra-sensory perception. He was one of the first to give a reasonable and moral definition of the Karma. Buddha throws the light on the importance of Karma in the following way—

*Kammanā vattatī loko, kammanā vattatī pajā,
Kammanibandhanā sattā, rathassāṇī'va yāyato.*¹

By Karma the word exist, by Karma mankind exists, beings are bound by work as the linchpin of the rolling cart (keeps the wheel on).

In Buddhism, the word Karma is taken as an action motivated by volition. Karma is born from volition; Karma is done by volition that is why Buddha has said—“*Cetanāhaṃ, bhikkhave, kammaṃ vadāmi*”.² Our future depends on our present volition, and our present state depends on our past volition. *Mind is the forerunner of all conditions. Mind is chief and they are mind made. If, with an impure mind, one speaks or acts, then pain follows one even as the wheel, the hoof of the ox.*

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
Manasā ce paduṭṭhena bhāsati vā karoti vā,
Tato naṃ dukkhamanveti cakkhaṃ 'va vahato padaṃ.*³

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By giving gold while intending to give a stone, a gift of gold is indeed made, but as it has not been willed, the act is as if, it were not done. It is not appropriate and 'stored up' (*upacita*); it will bear no fruit. In the same way, if a man kills his mother when striking at what is believed to be a pumpkin, there is no matricide, there is no murder, there is only destruction of a fruit.

An action to be complete and really fruitful, apt to ripen must consist of three parts: (i) The preparation, which is the first volition and all the arrangements necessary to the principal action. For example, a butcher arises, takes some money, goes to the market, buys a goat, has the knife in his hand; (ii) The principal action: the killing of the goat; (iii) The back of the principal action: the cutting up and selling the meat.⁴

Buddhism divides the Karma into four categories with reference to its time of operation⁵: (i) *Diṭṭhadhammavedanīya* i.e. Immediately effective Karma which produce fruit in this life, (ii) *Upapajjavedanīya* i.e. Subsequently effective Karma which produce fruit in the next life, (iii) *Aparāparivedanīya* i.e. Indefinitely effective Karma which produce fruit in any of the future lives (iv) *Ahosi* i.e. Ineffective Karma. If *Diṭṭhadhammavedanīya* Karma does not operate in this life, it becomes ineffective (*Ahosi*). It is the gravity and intensity of the Karma which decides if it will fructify in this birth, next or in the future birth. Buddhism has classified the Karma again in the four categories according to the priority of effect (*Vipākadānavasena*) namely: (i) *Garuka* Karma i.e. Weighty action, (ii) *Āsanna* Karma i.e. Death-proximate action, (iii) *Āciṇṇa* Karma i.e. Habitual action, (iv) *Kaṭattā* Karma i.e. Cumulative action. But the consequence of any action depends to a large extent on the moral status of the sinner. This situation can be illustrated by an instance of the *Aṅguttara Nikāya*. If a man throws a lump of salt into small cup water, the water becomes salty and undrinkable. If a man were to throw a similar lump of salt of the river Ganges, the water of the Ganges would not become salty and undrinkable. Similarly, if a man is deficient in merit, a slight evil deed will ripen into an infernal existence. But a similar slight evil deed committed by any good man may bring a slight punishment.⁶

Here we find two persons committing similar evil deeds but reaping the different results in different way because the past collection of merit of latter is richer than the former person. It depicts clearly that the Karma, according to the Buddha, does not possess the rigid nature of the fire which burns every thing irrespective of what it is. Buddha's karmic-law is different from the fire-law. It should also be borne in the mind that it is not all physical suffering has its root in the Karma. Seven other causes are also mentioned in the

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*Milindapañha*⁷ responsible for physical suffering. These are as follows: (i) superabundance of wind, (ii) and of bile, (iii) and of phlegm, (iv) the union of these humours, (v) variation in temperature, (vi) the avoiding of dissimilarities, (vii) external agency. On the account of these, the justification of the physical pain of the Buddha, like injury by a piece of rock, dysentery etc. has been described in the text. But it is not possible for these causes to deprive someone of life. Therefore, Karma is not the only but one of the contributory factors among eight factors which are responsible for the physical pain. It is evident from this fact that Buddhist Karma theory is contrast to deterministic theory of Karma according to which everything experience in this life is due to one's past Karma.

Despite all the stress on the importance of Karma, all the different kinds of classification of it, considering volition as heart of the Karma, this fact remains stagnant that one has all possibility of not only changing his present and future action but also has chance to make neutralize or ineffective the fruits of past actions. One is not bound to reap all that one has sown in proportion. If he is not the master of his Karma then he is not the servant of it also. It is the Buddhist law that we are changing every moment and becoming a completely new being. That new being depends on our own deeds. We are free to change any moment for the better or for the worse. Even the most wicked, most poor or most pitiable person should not be discouraged or despised on the account of his evil nature or bad destiny. He should understand the fact that what he is, if that is the fruits or effects of his past Karma, even then also those fruits or effects are not eternal and unchangeable, as much as he will dilute his ill-fate by collecting more and more good deeds, as soon as those effects of his past bad actions will come to an end. Similarly, those who are rich, successful and high positioned in the society should neither be proud of their status nor should be indulged in the evil activities having understood the same law.

Some scholars like Poussin⁸ have raised the question of free-will in the Buddhist doctrine of Karma and objects in the following way: 'The problem of free-will is a difficult one', 'Buddhism flatly denies freedom', and 'A man is not cruel or covetous because he chooses to be so but because he has just been a tiger or a lustful animal'. According to this kind of view a man is not free to do anything what he want but his past Karma compels to act as he does.

This objection of Karmic determinism on Buddhism is not justified because Buddha himself has refuted to all kind of determinism whether it is Karmic determinism (*Pubba-kamma-vāda*) or Theistic determinism (*Issara-*

kaṛaṇa-vāda) or Natural determinism (*Svabhāva-vāda*). Having refuted Karmic determinism (*Pubba-kamma-vāda*) Buddha spoke thus to the monks in the *Aṅguttara Nikāya*:

“So then if owing to a previous action, men will become murderers, thieves, abusive, liars, thus for those who fall back on the former deed as the essential reason there is neither desire to do, nor effect to do, nor necessity to do this deed or abstain from that deed. So then, the necessity for action or inaction nor being found to exist in truth and verity the term ‘Saṃaṇa’ can not reasonably applied to yourselves (to those who hold this view), since you live in a state of bewilderment with faculties unwarned.”⁹

Buddha further says thus at another place in the same text:

“O monks, if one should say: ‘Exactly according a man does a deed, in such a manner will he experience the result of it’-that being so there is no holy living, there is no opportunity afforded for the perfect ending of ill. But, monks, if one should say: ‘Exactly according as a man does a deed, that can be experienced hereafter’-that being so there is living of the holy life, there is opportunity afforded for the utter ending of the ill.”¹⁰

Therefore, Buddhism states that the man is conditioned by many factors and among them Karma plays a major role; one is not determined by any or all of them. He has an element of free-will or personal endeavour by practicing which he can change his own nature as well as his environment. If this freedom has not been in the Buddhism, the elimination and neutralization of evil actions and salvation of Buddha’s disciples would not have been possible. In this very sense Buddhism considers to man as master of this fate.

*Attā hi attano nātho, ko hi nātho paro siyā,
Attanā’va sudantena nāthaṃ labhati dullabhaṃ.¹¹*

Self is the refuge of self, for who else could be?

By a fully controlled self one obtains a refuge which is hard to gain.

Conclusively, The Buddhist Doctrine of Karma can be summarized in the following few sentences:

1. Karma is the major factor responsible for what we are and what we will be, but it is not the only factor. It is one of the many factors responsible for the differences among the human beings.
2. There is every possibility of moulding one’s Karma here. Buddhism provides ample scope to the free-will of a person. One is free to diminish, increase or change the effects of his past good or bad deeds.

Is Buddhist Karma Theory Deterministic?

3. If Buddhist Karma theory will be deterministic, it will face the problem of self-contradiction because of its believe in the impermanence (*Anicca*) of everything (How the fruits of action can be unchangeable?) but it is not the case. Buddhist Karma theory is in the accordance with the Buddhist doctrines that everything can be changed. *Āṅgulimāla* and many others have proved it.

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10. *Ibid*, p. 230.
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Pali and Buddhism: A fountain of Peace and Humanity

*Bandana Mukherjee**

Manopubbaṅgamā dhammā manosetthā manomayā

Manasā cc paduṭṭhena bhāsati vā karoti vā

Tato naṃ dukkhamanveti cakkaraṃ va vāhato padaṃ. [Dhammapada v.1.]

Manopubbaṅgamā dhammā manosetthā manomayā

Manasā ca pasannena bhāsati vā karoti vā

Tato naṃ sukkhamanveti

Chāyā' va anapāyini. [Dhammapada v.2]

Mind is the forerunner of every thought. His action, work or behavior is guided and directed by his thought. Therefore, mind is all and whole. The essence of Lord Buddha's teachings lies in the subdual of one's mind, which is the vital factor of all.

In the 21st century throughout the world, peace is endangered. Man and his application of evil desire is mainly responsible for this situation. His non-ending desires for material gains, ill-will and hatred towards others' and envy at other's gain and property are main causes for this unrest and tension. Hostilities between one nation and others, exploitation by strong states and nation to the weaker states and nation are so frequent as there may be a remote chance of attaining peace all over the world. The tendency of expansionism of developed countries has been continuously pressing upon the undeveloped, under developed, newly liberated but financially backward countries. All these tendencies are rooted from the developed from polluted mind, that is, from the envy and power loving mentalities of man and his ignorance and delusion regarding realities of life. So it reveals that peaceful and controlled mind is the only way for attaining peace throughout the world. If our minds would clam we will have peace within and thus we can overcome desire, anger, ill-will, hatred and greed.

Since the earliest period it is recorded that the teachings of Lord contained mainly in the Pali Literature and thereafter in Sanskrit literature and later on translated in other versions, shedding light for peace and humanity. Probably Lord buddha is the first who advocated for peace, non-violence and equality. He preached his doctrine to guide the ordinary people in attaining external

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peace and help them to get rid of worldly suffering due to the cycles of birth and rebirth.

It is Buddhism, which is very pertinent for the present crisis moment of the world. So, being the practical religion of peace, non-violence and humanity Buddhism has an universal appeal since its birth.

Moreover, Pali literature reveal that the teachings of Lord Buddha does not lays much stress for the peace in physical level, rather Lord Buddha concerned for the mental peace within. For the eradication of evil mental impurities like *lobha* (greed), *dosa* (hatred), *kodha* (anger), *moha* (delusion) etc. He presceibed the noble and universal medicine of Noble Eight Fold Path (*ariya atthaṅgika magga*) by the practice of *Sīla*, *Samādhi* and *Paññā*. Only by the practice of *sīla* the human being can purify themselves by abstaining from killing, stealing, committing adultery, telling lies, consuming intoxicating objects and from adopting unrighteous means of livelihood. *Sīla* is the foundation of *Samādhi* (concentration and mind) and *Paññā* (insight). If the *Sīla* is not practiced properly, one cannot achieve eternal peace either in individual level or in the universal level. Therefore, *Sīla* is the prerequisite, the foundation of both *Samādhi* and *Paññā*. By the practice of *Samādhi* in an equanimous mind *Paññā* or insight arises, then one's vision becomes perfect and pure regarding the realities of life. He can understand that nothing in this world is permanent, everything is momentary, therefore, nothing is substantial, as it is stated in the Niti text like *Mohamudgara* “*Mā kuru dhana, jana jauvana garvam hārūṇi nimesāt kāla sarvam*” [Sanskrit Sahitya Sambhara, part-19, verse no. 3]. Therefore, by the continuous practice of *Sīla*, *Samādhi* and *Paññā*, when one could realises this ultimate realities of life, he will be free from the evils like *lobha*, *dosa*, *moha*, *kodha* etc. and this practice will make his life peaceful. Thus if this medicine of *Sīla*, *Samādhi* and *Paññā* is applied universally there will remain no disturbances in the world and people will be able to live peacefully and happily. In this context the following quotation from the Dhammapada may be remembered:

“*abbhantaram te gahanam bāhiram parimajjasi*”¹ In the modern world this statement is applicable to all people who have not visualised the light (*pavasara*) or not properly enlightened (*Bodhi*). Because in view of Lord Buddha most of the people (*pajā ālayaratā*) are basically fond of attachment and that of allureament of sensual pleasures and enjoyment (*alayarama kho panāyam pajā ālayaratā ālaya sammuditā*).²

In another context Lord Buddha said those who possess hatred by the thoughts like “he abused me”, “he beat me”, “he wins over me” are not appeased

whereas, those who do not hold such thoughts, hatred is appeased’’³ It is an eternal truth that hatred never ceases by hatred. Hatred is pacified by love’’⁴ From the biography of Buddha it becomes clear that Lord Buddha was always against violence and hatred. Throughout his life he preached the Dhamma of non-violence, love, tolerance, benevolence and compassion for the good and welfare of all, irrespective of caste, class and creed. Throughout the Pali and Buddhist literature it is recorded that Lord Buddha spoke about *Brahmacariya* for making the individual free from mental impurities and practice of impurities for developing human relation cordial. The practice of *Brahmacariya* means observances and practice (caryā) of moral precepts (sīla) and *Brahmavihāra* i.e. the feelings (*bhāvanā*) of *mettā* (amity) *karuṇā* (compassion), *muditā* (rejoice in other’s joy) and *upekkhā* (indifference to pleasure and pain or in one word equanimity). Regarding the practice of *sīla* a discussion has already been done. As regards the necessity and importance of the practice of *Brahmavihāra* in modern world, throughout the Pali literature it is said, by the practice of loving kindness *mettā karuṇā*, *muditā* and *upekkhā* over and over one becomes the embodiment of love.

In the *Mettā Sutta*⁵ of the Pali *Sutta Nipata* for illustration of loving kindness to all sentient being Lord Buddha said:

*Mātā Yathā niyam puttam āyusā ekaputtam unurakkhe
evam pi sabbabhūtesu manasām bhāvaya aparimānam.*

One should think let all beings in the ten directions of the universe be happy. Along with the practice of love, the spirit of tolerance also comes. Without tolerance the feelings of *metta* is not possible. The Pali literature abounds in references to tolerant attitude of Gautama Buddha towards his enemies in his previous birth of Bodhisattva [either as man or as an animal, bird etc.] e.g. in the *Silavimansana Jātaka*,⁶ it is recorded that Bodhisattva was punished to death by his enemy king. But he never wish any harm to his enemy, instead of it he forgave the king, although miraculously Bodhisattva was saved. Again in the *Chaddanta Jātaka*⁷ the elephant Bodhisattva showed another instance of tolerance. Here we read, a hunter pierced through the naval of the Bodhisattva with a poisonous arrow. Still Bodhisattva was neither angry nor arose any ill behaviour towards the hunter. Rather when he learnt that queen of Kasi was desirous of having his teeth, the elephant immediately uprooted the teeth and handed over it to the hunter. There are numerous other references to the practice of tolerance in the *Jātakas*⁸ and in other Pali literature. The teachings of tolerance and loving kindness in Pali literature are one of the most important factor of bringing world peace and humanity.

Similarly the practice of *karuṇā* makes one get rid of hatred. *Karuṇā* implies two types of practice: (a) deep feeling or pity at others' sufferings and (b) willings to redress others' distress. Lord Buddha himself was an embodiment of *Karuṇā*. He express his compassion to all living beings: be it man or animal or tree etc. and tried his best to redress their distress throughout his life.

Muditā is rejoicing in the joy of others. Lastly he recommends the practice of *upekkhā* which brings balance or peace of mind. Opposite to it is hostility⁹. A beautiful instance of the practice of *upekkhā* may be cited from the *Culla Dhammapāla Jātaka*¹⁰. Bodhisattva's father Mahapratapa was so angry with him that he ordered his killer man to cut off his hands and feet into four pieces. Thus Bodhisattva's mother was crying bitterly. Still she could not calm down king's rage. Rather the king asked his killer man to make Bodhisattva beheaded at once. Even listening to it he was not angry and did not generate animosity against his father. He rather cultivates equanimity (*upekkhā*). He resolved thus: "Oh Dhammapāla! This is the time to make your mind equanimous. Be equanimous towards these four person [his father, mother, killer man and he himself]."

Therefore, from the above discussion it is clear that the practice of *Brahmavihāra* by all can only eradicate from every one's mind the real causes of various conflicts and war, both within and without. Then one may conquer oneself. It is another step for bringing peace and sense of humanity. To quote from the verse of Dhammapada:

Yo sahaṣṣaṃ sahaṣṣena saṅgāme mānuse jine
ekaṃ ca jeyyā attānam sa ve saṅgāmajuttamo.¹¹

These qualities are very important and pertinent practice for present crisis moment of the society.

Brahmacariya: Then comes the practice of *Brahmacariya* for the development of *Bodhicitta*. For developing *Bodhicitta* i.e. an immanent mind that has bearing upon both the individual mind and the collective mind, the Buddhist literature analyses mind and its faculties in detail. Various mental states have been broadly mentioned under the head of *citta*¹². But we are not going into detail here, as now we have to see what is the practice of *Brahmacariya* in Pali Buddhist literature.

Brahmacarya or pali *Brahmacariya* is the nucleus of *Bodhicaryā*. It is the means to achieve the goal of life¹³. The *Majjhimanikāya* records that Gautama Buddha taught to his followers, *Brahmacharyā* as a mode of livelihood to lead.¹⁴

It is the essence, the end. “Monks, the life of mendicant under the Buddha (i.e. *Brahmacariya*) is not for gains, privileges or fame, nor for attainment of meditation (*Jhāna*) or mental equipoise (*Samādhi*) nor for knowledge. This is for liberation of mind (*cetovimutti*), this is the essence, this is the end”. The difference of outlook regarding the life of *Brahmacarya* between Buddha and Vedic seers is clearly revealed. Here it is used in the sense of purity, broadness of mind etc. For example in the *Jarā vagga* of the Dhammapada verses 155 and 156 *ācaritvā brahmacariyā* signifies the leading of pure way of life in experiencing one’s identity by self extension opposite to self-contradiction in miserliness of the ego. Again, in another context *Brahmacariyā* is presented as: *ehi bhikkhave brahmacariya pariyosānam diṭṭhe dhamme sayam abhiññā saccikatvā upasampajja viharissata*¹⁵. Any breakthrough from *Brahmacarya* makes a bhikkhu defaulter¹⁶ therefore, whoever enters in the Buddhist saṅgha observance of *Brahmacariyā* is essential. At the same time it is essential and it is important for strengthening of the society and of the unity of country. The practice of *Brahmacariyā* helps one to get rid of mental impurities and the absence of which is the root causes of today’s global unrest.

So from the above discussion it may be conclude that the doctrine of Buddha recorded in Pali and other Buddhist literature laid emphasis on behavior of man which is the root cause of social disorder. Buddha laid emphasis on the social values of man. He never ignored the society and social values with its relevance to the transcendent at attainment of the individual peace i.e. *Nibbāna*. Thus from this point of view the teachings of Lord Buddha is very relevant in the present crisis moment of the society, where peace and harmony is severely endangered. The practical application of the teachings of Buddha would be possible only through the practice of *vipassanā*, that undoubtedly acts as a fountain of world peace and harmony. It is open to all irrespective of caste, class and creed.

Notes and References

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2. Oldenberg, H. edited *Vinayapīṭaka*. Mahāvagga, Vol. I (London P.T.S. 1964) p. 6.

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3. *Dhammapada* verse no. 3.
Akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me.
Ye taṃ upanayhanī veram tesam na sammati; Dhṃ verse no. 4.
Akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me.,
Ye taṃ na upanayhanti veram tesa upasummati
4. *ibid* verse 5. *Na hi verena verāni sammanti'sdha kudācanam, averena ca sammanti, esa dhammo sanantano.*
5. *Sutta Nipāta* Mettāsutta. No. 8, verse 148. Just as a mother would protect her only child at the risk of her own life, even so one cultivate a boundless love towards all living beings.
6. Fausboll. V.ed. *Jātaka* (London, PTS, 1964) *Śīlavīṃsana Jātaka* (80).
7. *ibid.* no. 514, Vol. V. pp. 36ff.
8. *ibid* no. 543 (*Bhuridatta Jātaka*); no. 506 (*Campeya Jātaka*).
9. Proceedings of International Buddhist conference-1992 [Mukhopadhyay Bandana (*Brahmavihāra: The seed of integration on Buddhism*) pp. 90-93.
10. *Jātaka* no. 358 (London, PTS, 1964), Vol. III, pp. 177-182.
11. Dhṃ verse 103 [one may conquer a thousand man in the battlefield, yet he, indeed, is the noblest victor who would conquer himself].
12. e.g. kusala and akusala citta. Here *citta* refers to that by which kamma (action and its results) is gained [*cittena cigata kamma*] in the *Laṅkāvatāra Sūtra* and is Tibetan Tanjur texts. [No. 4356, 4366-4375 Toh].
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16. Dhṃ verse no. 312.

Buddhist Stūpa as a Media of Universal Peace

*Chittaranjan Patra**

In this paper an attempt has been made to investigate how the *stūpa* symbol play significant role in carrying the concept of brotherhood and world peace and moral values to travelling countries such as Sri Lanka, Korea, China, Tibet, Japan, Cambodia, Mongolia, Eastern Europe and Southeast Asia as well as other parts of the world.

Due to its remarkable elasticity and adaptability whenever the *stūpa* symbol of Buddhism had gone to its extent it has manifested this characteristic and manifested it in a superlative and unique degree. Its transplanting to new lands have been accomplished never through conquest or through migration but solely by the spread of ideas. This has been partly due to the tolerance and liberality of its thought, a tolerance which it has exhibited both within and without. *Stūpa* architecture taken up into itself all sorts of foreign cults and superstitions and seemingly incongruous and inconsistent beliefs. The principles and practices, thought and institutions have been able to meet, adopt assimilate and in turn express many different ethnic culture. The message of Buddhist *stūpa* is the life contents of the people. Buddhist art shows, that Buddhism had outgrown the elementary, somewhat elitarian stage and had reached the people, had been accepted by the people. The message of Indian Buddhist art, the message of the *stūpa* image, are an integral part of what we call Buddhism in its broadest cultural aspect. Thus in the course of 2550 years of Buddhist history, various forms of the Buddhist cultural arts have been considerably derived from and influenced by just as they have helped to develop non-Buddhist art forms in numerous Asian societies. In short, the characteristic of Buddhist doctrinal principle of universal accommodation has been operative also in Buddhist cultural borrowing and artistic expression. Such a religion has still a mission to perform in this world.

In Buddhist art the *stūpa* and the Buddha image are interchangeable. The two symbols are sometimes juxtaposed to show their equivalence, as in frieze at Amarāvati showing a row of alternating Buddha images and *stūpas*; (Fig. 1) the *stūpa* is depicted receiving worship and offerings in the manner of an image; and the *stūpa* substitutes for the image in the early aniconic art. Many relic chambers contain a Buddha image as the *stūpa*'s 'life' or innermost essence, a concept also conveyed by the Buddhas visible within the pierced

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domes of the seventy two *stūpas* on the upper terraces of Borobudur. Images shown on the outside of a *stūpa* dome are a revelation or emergence of this



Fig. 1

indwelling presence. Of equal significance are the metal *stūpas* from South India that open to reveal the Buddha contained within, a variation on the metal lotuses whose petals unfold to show a Buddha or a *stūpa*.

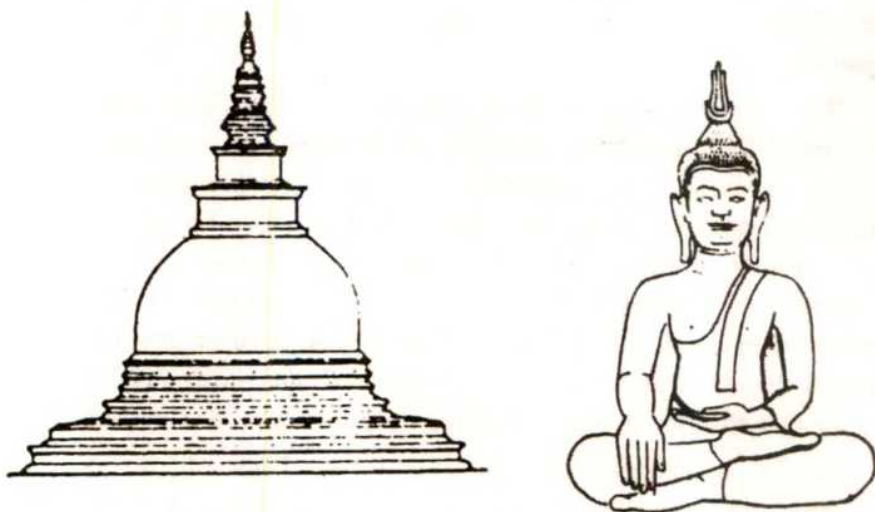


Fig. 2

So we may say that the *stūpa* is the body of the Buddha. (Fig. 2) "The stupa is the Buddha, and the Buddha is the stupa says a Pali text and in several places it is said that the stupa is the external appearance, the form, of the Buddha (Buddha-bimba). In many regions of Southeast Asia the terms for 'stupa' and 'Buddha' are the same and in Bangkok the assimilation of the Buddha image and the stupa is so complete that the cloisters of temples are lined with the Buddha images whose socles contain funerary urns, in the same way as do the *stūpas* of Thailand.

Therefore, it may be said that the *stūpa* is built to allow all creatures to see the Buddha, to hear the law spoken once again, and to reverence of the community (Saṅgha), which has received the law and faithfully transmitted

its teachings. The building of a *stūpa* is a 'gift of the law' (dhammādāna). It is precious because the *stūpa* equals the dhamma that Buddhist Literature, both Hīnayāna and Mahāyāna, abounds in texts that enjoin and prescribe homage (vandanā) to the *stūpa*.

The Buddhist society, all over the world, believes that the construction of *stūpas* and temples are the most meritorious event. Numerous texts in the Mahāyāna canon describe the merits to be acquired by the building of *stūpas*. The building of a *stūpa* is a means of propagating and reaffirming the Dhamma. The term 'Dhamma' does not simply mean the Buddha's sermons; it is the law or principle that governs the universe. The Buddha's teachings, recorded in the Suttas, are but one mode of expressing this wholly transcendent and essentially ineffable Law; the *stūpa* expresses the same truth in a complementary mode. To build a *stūpa* is therefore, to disseminate the truth and whoever donates a *stūpa* is munificent (dānapati); he is a sacrificer (yajamāna).

The *stūpas* frequently carry inscriptions saying that they have been constructed "so that all beings may attain Brotherhood and Buddhahood. The reference is to the vow (Pranidhāna) taken by a Buddhist when he enters the way. He vows to seek Liberation not for himself alone but for "all beings". It is a vow of sacrifice; he resolves not to enter Nibbāna until accompanied by every last creatures; it is a vow that will be fulfilled on the day of the supreme enlightenment, appointed as the ultimate goal of total universe. The *stūpa* is therefore, built with a twofold aim; so that merit may be acquired; and so that this merit may be turned over to others (Parinibbāna).

In the Mahāparinibbāna suttanta of the Dīgha-Nikāya the Buddha designates four places that should be visited by believers after his Parinibbāna. He adds that a *stūpa* should be erected at each of these sites, so that "the hearts of many shall be made calm and glad."

In accordance with this prescription *stūpas* were erected at crossroad centers at Lumbinī (Kapilāvastu, where he was born), at Bodhgayā (where he attained enlightenment under the Bodhi tree), at the Deer Park of Vārānasi (Sārnath, where he gave his first Sermon), and at Kusīnārā (where he attained Parinibbāna). After he passed into Nibbāna from the physical form of prince Siddhārtha to become Sākyamuni Buddha, his liberative movement began to spread throughout the world, a spread that has had its ups and downs but still continues today.

The number of places of Buddhist pilgrimage was then increased to eight by adding the locations of the four great miracles, viz., Sāvatti (the place

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of the twin miracles), Saṃkasya (where the Buddha descended from the Tusita Heaven), Vesāli (place of the Parileyyaka retreat) and Rājagaha (where the Buddha subdued the mad elephant).

But the visible history of the Buddhist *stūpa* commences roughly three centuries later during the reign of the King of Asoka (c. 269-232 B.C.). Asoka initiated public works by establishing a networking system. By his man made networking system he propagate Buddhism throughout his dominions, including as far north-west as present-day Pakistan. The media of his networking system was Buddhist *stūpas*, monstries and Buddhist monuments. Legend has it that Asoka established 84000 *stūpas* throughout South and South-east Asia. The *stūpa* monument has proliferated everywhere the movement has flourished.

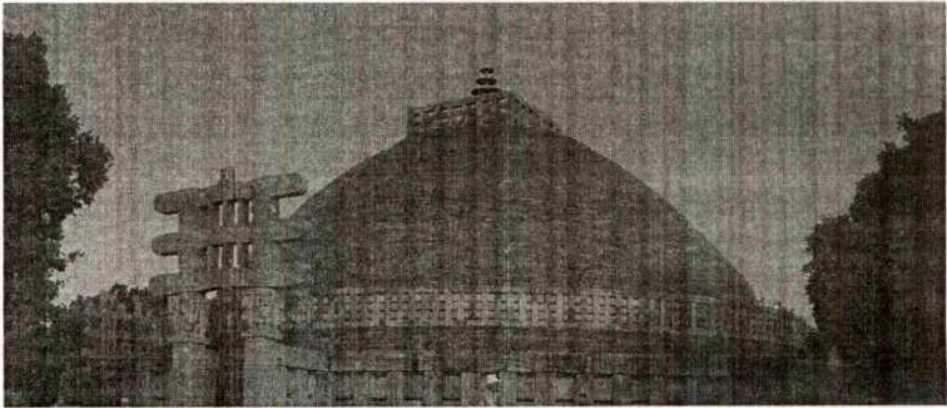


Fig. 3

Sāñcī, the great *stūpa* was constructed in the middle of the 3rd century B.C. near Bhopal (Fig. 3). We come to know that the *stūpa* of Sāñcī is richly carved with scenes from Buddhist mythology but none of these relief's contain any image of the Buddha. Other icons in the masterfully carved scenes make his presence known. Iconic representation of the Buddha image did not occur in Buddhist art until several centuries.

After Sāñcī in Central India, Gandhara (now Peshwar in Pakistan) became the next arena for the development of the *stūpa*. During the 3rd century B.C. Asoka's missionaries arrived there and the semi autonomous state converted to Buddhism and fused Buddhist thought and Greek art to produce unique works of art, sculpture and architecture. If we go through the *stūpa* structure of Gandhara we may notice that unlike the perfect hemispheres of Sāñcī *stūpa* the Taxila *stūpa* domes tend more towards the cylindrical and sit upon massive square pediments fitted with large door like niches. Vedikā is absent and relief sculptures depicting scenes from the life of Goutama Buddha were applied directly to the pediments of these *stūpas*. In the

developing history of the Buddhist art this was the first time that we see the images of the Buddha on standing, sitting and reclining. Gandhāra *stūpa* design appears to have spread as far as outskirts of present day Kabul, Afghanistan.

The *stūpa* of Sāñcī, Pakistan and Afghanistan inspire the basic design elements that have comprised most *stūpas* from ancient to modern times. From the very beginning of the *stūpa* architecture the domes were topped with a *harmikā*. Surrounding the *harmikā* there was an umbrella. In some early *stūpas* the umbrella canopy is transformed into tree foliage and its shaft becomes a tree trunk.

All of the these elements can be seen at India's great *stūpas* and the rock-carved, goblet-shaped *stūpas* (50 B.C. to 700 A.D.) at Kārī, Bedsā, Bhājā, Nāsik, Ajantā Ellorā, Amarāvātī and Nāgārjunakoṇḍā (2nd century A.D.).

Due to long journey of the *stūpa* to distance places over the centuries, its surface complexities multiplied. The dome evolved from India's pure hemispheres to a near cylinder in the early Pyu *stūpas* of Central Myanmar, to the blunt-topped prang of Cambodia, the concave-sided bell shape of northern Myanmar and Thailand and finally to the inverted alms bowl shape common among Himalayan *stūpas*. More idiosyncratic developments such as the intricate, cube-like *stūpas* of Pagan, the raised maṇḍala of Borobudur and the vertical tower of East Asia, occurred along the way. The *stūpa* may remain are away from India but the basic antecedents can always be recognized.

Asoka employed his son and daughter to propagati Buddhism in Sri Lanka, whenever Buddhism flowed *stūpas* soon followed and in Sri Lanka both doctrine and art found their most fertile land for further propagation in Southeast Asia.



Fig. 4

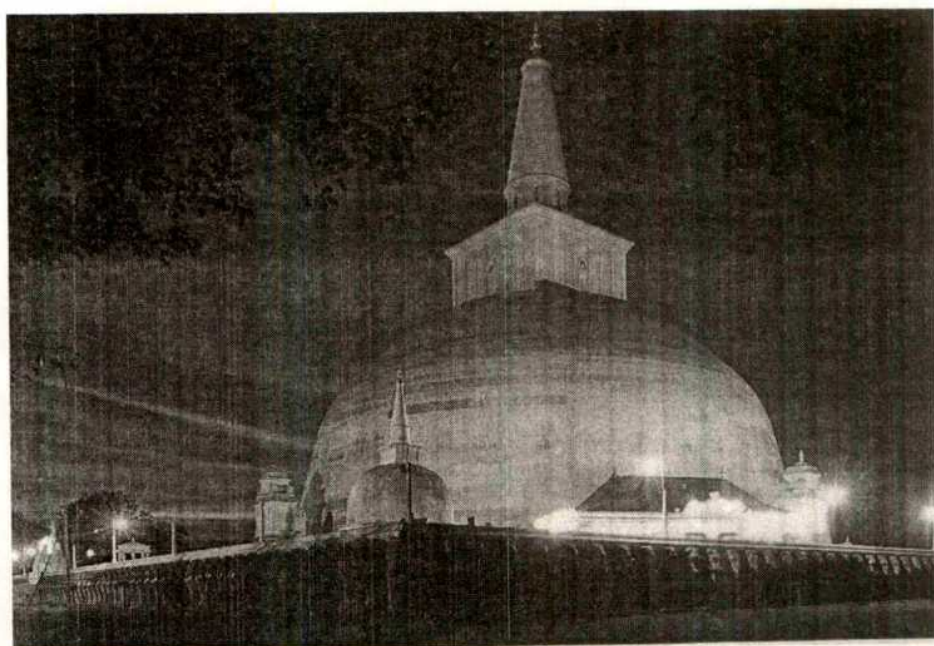


Fig. 5

The Sri Lankan *stūpas* were carved with lotus and animals motifs and usually referred to as 'moonstones' because of their half moon shape, such *stūpas* are found nowhere else and hence appear to be a native feature of the country. (Fig. 4,5) Thūpārāma, Jetavana, Ruwānweli, Laṅkārama, Mirisweti, Abhayagiri and Kujjatissa are the masterpieces *stūpas* in Anurādhapura (Sri Lanka). These seven *stūpas* appears to have been directly inspired by *stūpas* of Amarāvātī and Nāgārjunikoṇḍā (1st to 3rd century A.D.) of South India.

Under the Polonnaruwa kings of the 11th and 12th centuries, strong cultural, economic and religious links with Myanmar, Thailand, Cambodia and other Southeast Asian kingdoms were established. Learned monks from Thailand sailed to Sri Lanka and back with them much artistic inspiration. Via Thailand Sinhalese dagabas became the most influential of all *stūpas* in the Theravāda Buddhist world.

Java was considered a cultural backwater bereft of monumental art, an island bypassed by the great Indian and Chinese civilizations that had so effected other parts of Southeast Asia. Borobudur represents perhaps the greatest single achievement in the history of Javanese art. (Fig. 6) Like all *stūpas*, Borobudur's overall form represents both mountain and maṇḍala. So influential has the mountain maṇḍala concept been in the Buddhist culture of Southeast Asia that palaces, cities and even entire kingdom were once physically

organized in a Meru and maṇḍala-like manner, with the temporal ruler at the centre and vassals and subjects at the perimeters.



Fig. 6

The short lived Javanese Buddhist empire, though it has scarce lasting effect on Javanese culture, did manage to play an important role in the transmission of *tāntric* Buddhism to other parts of Asia like Tibet, China and Japan.

Around 1st century A.D. Cambodia came into the cultural contact with India. This culture laid Indian religion and art over indigenous custom in a way that fused the two traditions into one. Burmese and Thai chronicles assert that during 3rd century B.C. Asoka sent Buddhist missionaries to the land of Suvannabhūmi and inspired for *stūpa* construction. But there seems doubt that by the 1st century A.D. Buddhism had accompanied Indian traders little to mainland Southeast Asia, and as Buddhism became accepted locally, *stūpas* followed. Between the 5th and 9th centuries A.D., the Pyu built the earliest known *stūpas* in Myanmar. The Buddhist king Anawrahta established Theravāda Buddhism. To reform the new brand of Buddhism Anawrahta constructed *stūpas*. After the fall of Pagan the Shans ruled Myanmar from 14th to 19th centuries. The strictly Theravāda Shan created their own *stūpa* style, (Fig. 7) one which favoured the more traditional cone or bell-shapes inherited from Sri Lanka but in a much slimmer, more delicate form.

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Fig. 7

The religious fervor that yielded thousand of stūpas at Pagan and Inwa has become generalized to all of Buddhist Myanmar in modern times. (Fig. 8) Hardly a day goes by when a stūpa isn't being erected, or an old one beings



Fig. 8

restored somewhere in the country, as Burmese Buddhists continue to believe the sponsorship or building a *stūpa* to be one of the most meritorious acts a layman can perform. According to Burmese custom, building a *stūpa* in fact, entitled one to be called a *payadagagi* and *paya-dagamgyi* (honoured *stūpa* builder, male and female form) conferring social as well as spiritual distinction.

Cambodia was a Hindu kingdom. Jayavarman II (A.D. 800-850) was the first in Cambodia to build Pyramid-shaped monuments possibly influenced by the Hindu-Buddhist monuments of Central Java. While in the beginning Hinduism held sway over the ruling strata of the society, several Khmer monarchs along the way adopted Mahāyāna Buddhism. Although few of the monuments they produced, even during the Buddhist periods, can be considered *stūpas* in the classic sense, many shared features with the Pāla influenced *stūpas* of Central Java.



Fig. 9

During the Sukhothai and Lanna periods the Thais built a great many *stūpas* in Northern Thailand. (Fig. 9) The earliest erected at Chiang Mai, Lampang, Chiang Rai, Lamphun featured large octagonal bases topped with

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slender superstructures probably influenced by Shan *stūpa* architecture. Later *stūpas* at Sukhothai, Kamphaeng Phet mixed Khmer influences—such as the blunt, corn-cob-shaped prang with native innovations such as lotus-bud finials. Next came a short, bell-shaped dome, followed by a lotus-bud spire inspired by Sukhothai *stūpas* and topped with a short *plii*, akin in shape to the delicate banana flower.

The presence of notable *stūpas* in Laos is relatively minor. Lao *stūpa*-builders did manage to forge uniquely Lao style of *stūpa* between the 15th and 18th centuries. The most unique *stūpa* in Lao's is Pha That Luang. It symbolizes both the Buddhist religion and Lao nationalism and an image of the *stūpa* appears on the national seal of the Lao People's Democratic Republic.

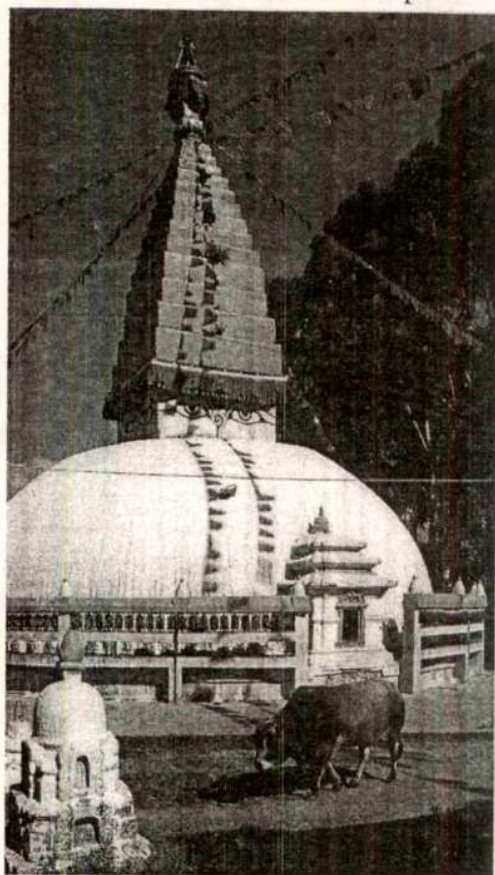


Fig. 10

Buddhist art in Kathmandu valley can be traced to the Licchavī era (3rd to 9th century A.D.). Newari Buddhist have adorned this valley with roughly 2000 *stūpas*. One of the major iconographical difference between the *stūpas* of Kathmandu valley and most of those in India, Sri Lanka and mainland of

Southeast Asia is the sculptural presence of the five Jina Buddhas. Each of these are associated with a different cardinal direction *mudrā* and corresponding set of religious attributes. The Buddhas, Bodhisattvas and Prajñās is associated with a specific colour and the Nepalese paint eyes on the four side of the *Harmikā* to represent the eye of the Ādi Buddha....(Fig. 10) The positioning of assortment of Buddhas, Bodhisattvas, alongwith a *stūpa*'s general plan often creates the Vajradhātu-maṇḍala of Vajrayāna Buddhism. The *maṇḍala* effect is enhanced by receding corners in a *stūpa*'s square plinth, producing a twenty cornered pattern known as *Vimsatikona*, a basic shape for many Vajrayāna *maṇḍala*.

The Licchavī Chaitya is so called because the style is supposed to have originated during Licchavī dynasty. *Stūpa* architecture at the north Indian Buddhist Centres of Nalanda and Rājgir influenced the Licchavī Chaitya plan although local innovation produced distinctively native interpretations. Svayambhunāth, Bodhnāth are the two main oldest *Chaityas* of Kathmandu Valley.

The Himalayan Kingdom came into contact with the Buddhist school's of China, Nepal and Central Asia, each of which offered its own unique twists on Buddhadhamma.

The Tibetan translation for '*stūpa*', *chorten*, have been applied to Bon monuments of similar function prior to the *stūpa*'s first appearance in the Himalayan region in the 9th century. For the Himalayan Buddhists, the *stūpa* represents a living embodiment of *dharmakāya*.

The Himalayan *stūpa* must be carefully constructed to yield correct proportions, and all steps of the construction and consecration must be supported by correct ritual. *Stūpa* of this kind (Tibetan *Stūpa*) can be found today wherever Lamaism has taken hold, viz., Tibet, Bhutan, Mongolia, Western China and the mountain areas of northern Nepal and northern India. Himalayan *stūpas* share the same three main elements—base, dome and super structure—as *stūpas* found elsewhere in Asia.

It is often said that Himalayan *stūpas* deemphasise the *stūpa*'s original funerary character, many *gomphā* (monastery) complexes of Tibet, Bhutan and other areas feature Chortens that contain the remains of famous Lamas. Relics of several former Dalai Lamas are interred in Chortens. (Fig. 11).

By the beginning of the 1st millennium A.D., Chinese traders had extended their caravan routes across the vast territories now ruled by China, across Central Asia and as far West as Asia Minor today. This route is known as silk road.

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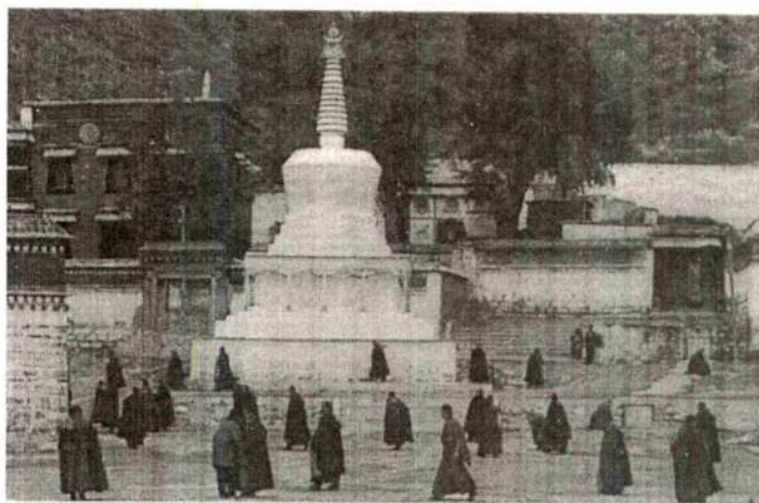


Fig. 11

The first known *stūpa* in China is a square monument in Shandong with door niches on each side, topped by a tiered roof and short finial. (Fig. 12) Amoghavajra and his student travelled to China in 720 and established Tantric Buddhism. During the ensuing Song dynasty (960-1279), most schools of Buddhism in China fused with Taoist and Confucian thought and Taoist and Confucian shrine pavilions began merging with the *stūpa* styles from the Western kingdom. The interior spaces of a *stūpa* lavishly appointed with mural paintings, deity altars and plenty of statuary. Chinese tower-stūpas have much in common with the five great Tibetan Kumbums. A Buddhist art renaissance followed in which the *stūpa* briefly shed its Taoist/Confucian influence and returned to earlier forms under the reign of Kublai Khan. The Mongolian court



Fig. 12

was supportive of Himalayan Lamaism and some of the religious monuments of this era touches of Tibetan inspiration.

As early as A.D. 530, Korean Buddhist monks sailed to the island of Japan to teach Buddhism and many Korean religious art treasures were taken to Japan during the colonial period. As in China and Korea, the tower *stūpa* is the norm in Japan today.

From the above mentioned discussion we may say that the *stūpa* has many variant forms throughout the world. Each culture that accepted Buddhism developed its own models according to the local artistic sentiments and, in many cases, local beliefs system. We may classify them under three broad heads.

1. The dome *stūpa*: The predominant visual element is the dome. The prototypic form is seen at Sāñcī; and this type of *stūpa* predominates among the early *stūpas* in India, Sri Lanka, Burma and Thailand. Variant forms are seen in Tibet and in Japan (Prabhutaratna stupa). (Fig. 13).

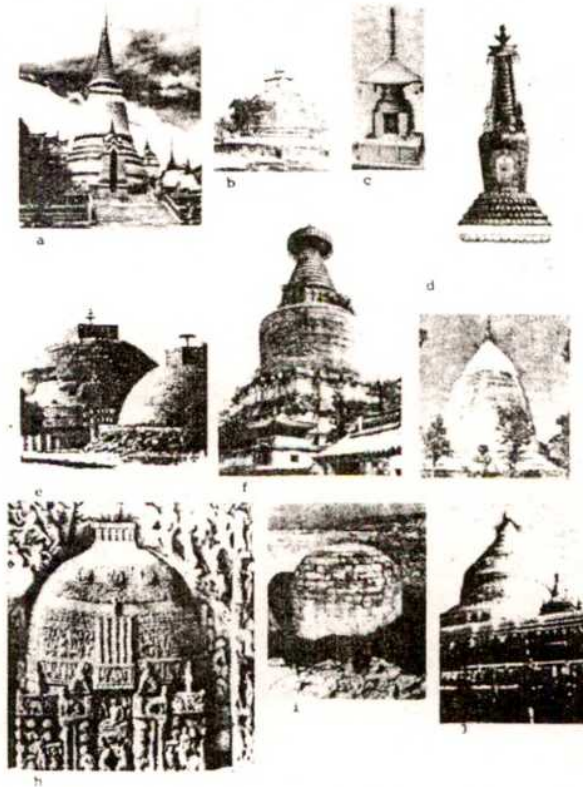


Fig. 13: Examples of dome-stupas from Thailand (a), Sri Lanka (b), Japan (c), Tibet (d), India (e and h), China (f), Burma (g).

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2. The terrace-stūpa: The dome is diminished and raised upon a podium formed by a truncated stepped pyramid. The terrace-stūpa is common in Tibet, Nepal, Burma in Central and Southeast Asia. Borobudur in Java is one of this type of *stūpa*. (Fig. 14).

Terrace-stupas from Java (Borobudur) (a), Burma (b and d) and Thailand (c).

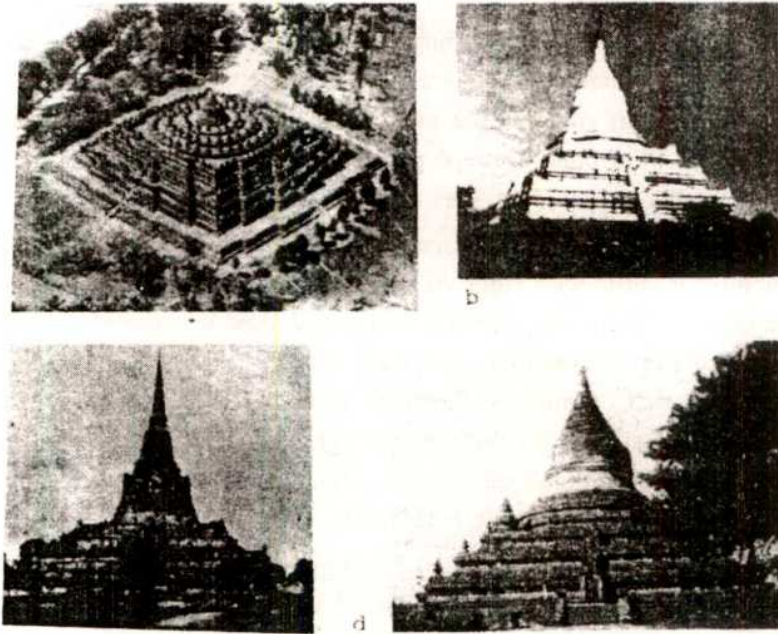


Fig. 14

3. The tower-stūpa: A multi layered, tower-like structure, usually referred to as a 'Pagoda'. It has two forms (1) the brick or masonry with windows and (2) of timber, expresses its stories by a series of strongly articulated roofs. The former type is exemplified by Bodhgayā and by the masonry towers of China; the later once common in China is now mainly to be seen in Japan.

If we analyze the *stupa* from the psychological point of view, we may find that the ground plan and the starting principle of the *stupa* is the circle, the symbol of concentration. As a three dimensional form the *stupa* is essentially a hemisphere, it represents the concentration in a higher dimension which does not only co-ordinate the forces of one plane but creates an equilibrium of all the forces concerned, a complete relaxation of tension, the harmony of coming to rest within oneself. Every point of the surface is equally related to the centre, gets its meaning and its importance from there, immense against external influences or disturbances, combining concentration and restfulness.

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The symbolical meaning of the different parts of the *stūpa* may appear arbitrary, but if we examine it more carefully we find that it is consistent with the constructive principles of the *stūpa* and their ideology. It represents the way to enlightenment, revealing the psychological structure of the Buddha-Dhamma and the qualities of the Enlightened One in whom the Dhamma is realized.

As the *stūpa* consists of three main elements, sole, hemisphere and crowning parts, the spiritual development also proceeds in a threefold way. The first part (foundation) contains the preparatory of mind, the second one (hemisphere) the essential conditions or psychic elements of enlightenment, the third one (*harmikā* and tree of life) consists in its realization.

The first of the upper triad (the *harmikā*) corresponds to the three steps of the substructure: it starts with right views and aspiration (*sammādiṭṭhi* and *sammā saṃkappa*) which are the outcome of the analytical knowledge (*paññā*) prepared in the first step, it continues with right speech, right action and right livelihood (*sammā vacā*, *sammā kammanta*, *sammā ājīva*), which is the fulfillment of morality (*sīlam*); it culminates in right energy, concentration and meditation (*sammā vāyāma*, *sammā sati*, *sammā samādhi*) in which the dynamic forces of psyche reach their greatest potentiality.

The universality of the principle of enlightenment (*bodhi*) and the boundlessness of the Enlightened one who has surpassed the limit of individuality, who is deep and immeasurable like the ocean—this universality is expressed in the cosmic symbolism of the *stūpa*. The early Buddhists expressed destruction and creation, death and rebirth by comparing the cupola of the *stūpa* to the water bubble and the egg (*aṇḍa*) as the symbol of latest creative power, while the alter like structure (*harmikā*), which rose on the submit of the cupola symbolized the sanctuary enthroned above the world, beyond death and rebirth.

The *harmikā* on the submit of the cupola was crowned by one or more honorific umbrellas of stone and served, in accordance with its symbolic importance as a receptacle of relics. The resemblance of the *harmikā* to a sacrificial altar is perhaps not unintentional, because the Holy one, instead of sacrificing other beings, sacrifices himself to the world. From the stand point of the sacrificial altar also, the later idea, which compares the *harmikā* with the element of fire, gets a new significance.

The *stūpas* were surrounded by great stone fences (*vedikā*). In order to ward off evil influences and to prepare the mind of the worshipper, the *Vedikās* were decorated with auspicious signs. The *torāṇa* which opened towards four

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quarter of the world, emphasizing the universal spirit of the Buddha, Dhamma, which invites all beings to come and see. The inner space, between the fence and the *stūpa*, and the circular terrace (*medhi*) as the basis of the cupola were used as *pradakṣhiṇapatha* in the direction of the sun's course. The orientation of the gates equally corresponds to the sun's course, to sunrise, Zenith, sunset and nadir. As the Sun illuminates the physical world, so does the Buddha illuminate the spiritual world. The entrance *torāṇa* represents his birth, the southern his enlightenment, the western his setting in motion of the wheel of law and the northern in his final liberation.

The entrance were built in such a way that they appear like mount Meru with the tree of divine life (in Buddhism the Bodhi tree), there stood the Buddha, who realized the knowledge in his own life.

The wheel-based *stūpa* has got another message. In the sculptures that remain of that time wheels are plentiful enough. A wheel appears on the top of the pillars, on the Buddha's throne, it is the most prominent emblem on the gateways of *stūpas* and groups of figures are frequently represented as worshipping it. The wheel-shaped *stūpas* are many in number. At Nāgārjunikoṇḍā itself four, six, eight and ten spoked *stūpas* were unearthed. They would have had the ideological concepts harmonized into the architectural requirement.

The three-spoked *stūpa* stands for the Buddha, the Dhamma and the Saṅgha. The four-spoked *stūpa* stands for Cattāri-ariya Saccāni (the four noble truths), the six-spokes represents six *pāramitās* (the six transcendental virtues; viz., charity, morality, patience, energy, meditation and wisdom), eight-spoked *stūpa* stands to represent Ariya Atthaṅgika Magga (noble eight-fold path), this may also denote eight kinds of salvation; ten-spoked *stūpa* stands for Dasa Pārami (the ten transcendental virtues) viz., sīlaparamitā; the twelve-spokes of the *stūpa* represent Dasasālāyatanāni (twelve organs or objects of sense) Dvādasa-pratitya samuppāda, or Dvādasa Dhūtaṅga, the 24 spokes of the *stūpa* represent Caturviṃsati-rūpaklesa, (the twenty-four minor evil passion), likewise the 32 spokes between the second and third ring of the *stūpa* represent Dātriṃsalakṣaṇāni and their two signs of perfection.

In Buddhist ritual, the circular movement held a very prominent place. In order to understand this it will be necessary to give a slight description of one class of Buddhist sculpture. These are known as 'topes' or 'stūpas' the last word being that now generally used. In Ceylon the same monuments are known under the term 'Dagobā', in which the rock-cut temples of western India they are called 'Chaityas'. The Chinese monuments of this character

are usually styled 'Pagodas' and in Tibet they are called 'Chorten' and 'Dung Ten'. Wherever Buddhism flourished these structures were erected in great numbers.

So Buddhism has always been understood and appreciated at two levels and also practiced at two levels—one, the highly intellectual and metaphysical mode to the elite monks and the other the 'religion' of the masses endowed with the spiritual and emotional forces and their symbolic expressions, Buddhist at the intellectual metaphysical level may have been perhaps very rarely practiced while at the level of 'religion' it did over run the whole Asian continents South, South Asian as well as far Eastern Asia.

Thus, we have viewed how the simple form of the *stūpa* has travelled from land to land and culture to culture and gave the world that sense of unity. The *stūpas* stand as eloquent testimony to the higher purpose of life, beyond competing and struggling, getting and spending. Consciously or subliminally, they help turn people's mind away from their frustrating obsessions and towards their own higher potential. The future tasks of the Buddhist cultural arts, the following would seem either necessary or highly desirable (1) to promote a better understanding of the past, Buddhist achievements in the arts as part of the present national cultural heritage of Asia. (2) to create new forms and expression in Buddhist architecture, ceremonial arts, dance, drama and music, literary arts, pictorial arts and sculpture relevant to the need of contemporary cultures, (3) to propound the Buddhist aesthetics or theory of cultural arts and (4) in co-operation with others, to foster and facilitate more public participation in cultural pursuits for the common welfare of all peoples (5) toleration and broad sympathy for all religions should be a guide to all of us to understand one another and to meet and show mankind to the trust nature of universal religion. (6) there should be a worldwide Buddhist organization like UNESCO to perform various mankind activities and to take the lead in removing the boundaries and barriers of the past and creating one global family on the earth, in company with other religious community and (7) medias are playing a vital role so a website on Buddha of his Dharma may be created and networking between all the countries of the world may facilitate for permanent world peace and harmony.

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Vajrayāna—The path of Wisdom and Means

*Andrea Loseries**

The term 'yāna' (Pali and Sanskrit, Tib theg pa, Chin, Sheng. Jap. Jo, 'vehicle') defines the different spiritual paths proposed by the Buddha for attaining enlightenment. It is a vehicle for passing from the state of ignorance to the state of liberation. Therefore, it is a path, a medium for transgressing the path. Buddha Gautama is said to have taught the doctrine in accordance with the ability of the listener. As a result, the teachings of Lord Buddha available now appear varied, diverse and exhaustive. Modes of meditation for one's spiritual attainment thereby have been manifold.

Tibetan Lamas usually open their oral instructions by explaining that the Buddha has expounded 84,000 *Dharmas* as antidotes for the 84,000 different defilements (*klesha*), the sentient beings are sufferings from. He gave 21,000 different teachings on the *Vinaya* as an antidote to the mind poison desire; 21,000 *Sūtras* as antidotes to hatred and 21,000 *Abhidharma* teachings as an antidote for ignorance. According to another classification we speak of the 'Vehicle of Cause of Characteristics' (*lakṣaṇayāna*, Tib. *mtshan yig gi theg pa*), which are *Theravāda* and *Mahāyāna*, and the 'Vehicle of Fruit' (*phalayāna*), which is the *Vajrayāna* or *Guhyamantrayāna* (*g Sangs sngags gyi theg pa*), divided into six or four *Tantra* classes (*Kriyātantra*, *Caryātantra*, *Yogatantra*, *Mahāyoga*, *Anuyoga*, *Atiyoga* or *Kriyātantra*, *Caryātantra*, *Yogatantra* and *Anuttarayogatantra*).

The *Vajrayāna* evolved in North India in the early Medieval Period (3rd–13th cent. AD) and was first introduced in Tibet by the Tantric Indian Master PadmaSambhava in the 8th century. At a later period (11th cent.) the flourishing *Mahāsiddhi* Tradition of Bengal was sought after and brought to Tibet where the transmissions survive in unbroken lineages till today.

Philosophically the Buddhist *Tantras* are based on the insights revealed in the *Mahāyāna Sūtras* and as systematized in the *Madhyamaka* and *Cittamātrīn* schools. Their source is said to be Vajradhara, a transhistorical aspect of Buddha Śākyamuni, who revealed the *Tantras* in question directly in a vision to specific adept of *Mahāsiddha*.

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Vajrayāna—The path of Wisdom and Means

Generally, the Buddhist Tantras are more restricted than the *Sūtras* and represent private teachings given to advanced practitioners, in particular referring to the methods of energy and transformation and how energy manifests to consciousness. For proper application transmission from an unbroken lineage by an authentic master is required, involving empowerment (*abhisheka*, *tib*, *dbang*), authorization (*agama*, *tib*, *lung*) and key instructions (*upadesha*, *tib*, *man ngag*). From the side of the adept, a stable menditative experience and insight into the nature of void as taught in the literature of *Prajñāpāramitā* is the necessary foundation, strong and unwavering devotion to the Guru, and heroic courage. The *Vajrayāna* path is powerful and short-leading to enlightenment within one lifetime-but as dangerous as walking on a razorblade like glacier, if the *Tantric* view of method is misunderstood.

In Buddhist perspective, there are three dimensions to our human existence, traditionally called Body, Speech, and Mind. The *Sūtra* discourses of the Buddha deal with all three of these dimensions of human existence, but the focus is on embodied consciousness, our ordinary waking state of mind within a material body moving in the physical world. Therefore, the *Sūtra* teachings are more concerned with the dimensions of the body, especially behaviour and actions in terms of interactions with other living beings. Ethics and rules of conduct seek to prevent actions that would cause harm and pain to others. And the methods of the *Sūtras* are often referred to as the path of renunciation, or *lang dor* in Tibetan, meaning 'to give up' (*lang*) harmful actions and to take up (*dor*) wholesome and virtuous deeds. Therefore, the type of psychology elucidated in the *Sūtras* is more concerned with the surface of consciousness, and we may say that this *Abhidharma* psychology, which developed out of the *Sūtras*, represents a phenomenology of consciousness.

The *Tantra* teachings are more concerned with energy and the transformation of energy. *Tantra* refers to the whole dimension of energy as human beings, including the breathing and emotions. The word '*Tantra*' (*tib*. *rgyud*) means continuum or continuity. What is continuous here is the emerging of energy in the form of thoughts and emotions out of the unconscious psyche. However, the *Tantra* the concern is not just with the manifestation of energy, but also with the deep sources of psychic energy, with mind as such (*cittata*). The type of psychology associated with the *Tantras* might be called Buddhist depth psychology (Tiefenpsychologie).

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Therefore, the original scriptures or 'root *Tantras*' use a *Tantric* code language (*Sāṅdhyabhāsā*) and teach secret signs (*choma*) applied in *Tantric* feasts (*gaṇacakra*), and many commentaries written by Indian and Tibetan authors interpret this twilight language according to their own specific key instructions.

The *Tantras* teach methods of transformation, where the poisons of afflicting emotions (*klesha*), ignorance, hatred, desire, jealousy, pride, far from being renounced, are cultivated to their extreme, in order that their energy might be transmuted within the alchemic vessel of the human body into the luminous nectar of enlightened awareness. Thus, the things of the world that the usually renounced by the ascetic-wine, meat and sex-which are seen as fetters binding the spirit to matter and nature, are not renounced in the higher *Tantras* but actually employed as very means of enlightenment.

The *Tantric* method of wisdom and means is a dynamic force for transformation through the practice of *sādhana*, which involve two parts: the process of Generation (*Utpattikrama*, tib. *skyes rim*) and the Process of Completion (*Utpannakrama*, tib. *rdzogs rim*). During the Process of Generation the unrefined, obscuring emotions are purified by continuously identifying with the form and nature of the appropriate principle deity (g.e. *Vajrayogini*, *Cakrasaṃvara*, *Hevajra*, etc.), and its corresponding Buddha family (Padma, Vajra, Karma, Ratna, Buddha). Based on pure vision (tib. *dag snang*) the five *Skandhas* are transformed into the indestructible adamant essence of one's own *Vajra* Mind, *Vajra* Speech and *Vajra* Body which are inseparable from the *Guru* who is the deity, *Vajradhara* and Buddha at the same time. In the Process of Completion of the dichotomy of subject/object, female/male etc. are dissolved into the union of wisdom and means, of void and compassion, opening into the spaciousness of great bliss (*mahāsukha*) which is the 'Great Seal' (*Mahāmudrā*, tib. *phyag rga chen mo*) of enlightened mind. It should be practiced with and without a wisdom consort.

As it is said in the *Samayavajrapada* :

'For the one who has by utilizing the Means of the *Vajra* method purified his mind and fully manifested the direct experience of Great Bliss the accomplishment of *Vajradhara*, in this very life, is the palm of his hand'.

Ānāpāna Bhāvanā: An wonderful aid for Mind-control and peace of Mind

*Subhra Barua**

In the word 'ānāpāna', 'āna' means inhaled breath, 'apāna' means exhaled breath. How to concentrate with the help of the natural respiration and how to gain the mental calm and peace, is the subject-matter of the Ānāpāna Sutta.

In Buddhism there are two major types of meditation. In Pali they are called 'Samatha Bhāvanā' and 'Vipassanā Bhāvanā'. 'Bhāvanā' in Pali language literally means development. It comes from the root 'bhū' which means to grow or to become. This word is always used in reference to the mind. Therefore, 'bhāvanā' means mental cultivation. 'Samatha' means Concentration or Tranquility. It is a state in which mind is brought to rest, focused only on one item and not allowed to wander. The result of Samatha Bhāvanā is the attainment of Samādhi or concentration. In Pali the word 'Samādhi' has many different meanings such as calmness, unified mind, tranquility, peacefulness, stillness, composure of mind, quiet mind, serenity and one of the lesser meanings 'concentration', calmness or stillness in different degrees. The prefix 'sama' means 'calmness or tranquility' and 'dhi' means wisdom. When these two meanings are added together, the word 'Samādhi' can actually mean 'tranquil wisdom'. In the Samatha Bhāvanā the mental defilements are not completely eradicated, but with the help of composed mind, the Meditator will be able to develop Insight meditation or 'Vipassanā Bhāvanā'.

To understand the benefit of the teaching contained in this Sutta in the present world situation, one must have an idea about the nature of the mind. In the 'Citta Vagga' or the 'Chapter of the Mind' of the Dhammapada, Mind is described as—

“phandanam capalam cittam durakkham dunnivārayam
ujum karoti medhāvi usukāro’ va tejanam”

The meaning of the verse is—just as a fletcher makes straight his arrow, the wise man makes straight his trembling, unsteady mind which is difficult to guard and difficult to restrain. And how to control this fickle and unrestrained mind and how to gain tranquility and peace with the help of natural respiration, is the teaching of the Ānāpāna Sutta.

Life in modern times has become very complicated and competitive.

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People conflict and oppose one another and thereby, create tension between individual, between countries, between nations and between religions. The problems and conflicts arising out of racial, ethnic, sectarian and caste prejudices, of poverty, ignorance, ill health, drugs, terrorism, erosion of moral values make the human civilization gloomy. Now, the world is passing through a crucial period. People today is driven by uncontrolled greed and envy which create tension, conflict and suffering. The negativities or the impurities of the mind are caused by the blind habits of reacting with craving towards pleasant experiences and aversion towards unpleasant ones. An ordinary person cannot observe abstract defilements of the mind, abstract anger, fear or passion. But these abstracted defilements affect both on the respiration and sensation of the body. By the practice of Insight Meditation, one can observe the respiration and the sensations which are directly related to the mental defilements and can completely eradicate these mental defilements by changing the habit pattern of the mind. But to do this work one must have mastery over the mind, one must have a composed and peaceful mind. For this reason Ānāpāna Sutta is very important.

The mind cannot exist without its object. It has to take up something and often the object which the mind takes is called its food and its nutriments. If one does not give the mind a clear and peaceful object, then the mind will go out searching for something else and very often it will be an unpeaceful, stimulating, disturbing object. For this reason mind has to be given a clear object—that is breathing.

From birth to death the function of in-breathing and out-breathing continues without a break, without a stop, but since we do not consciously reflect on it, we do not even realize the presence of this breath. One should be aware of the function of breathing, but he should never try to control his breathing or hold back his breath with effort. For if he controls or holds back his breath with effort, he will become fatigued and his mental concentration will be disturbed. This is an exercise of 'choiceless awareness' where the meditator does not try to will the mind in any direction.

There are four stages for practising this Ānāpāna meditation:-

At the time of concentration one should keep the body erect with the spine straight, the head balanced evenly and the posture is firm but not tense. One can cultivate this meditation properly only if all the bones of the spine are linked together in an erect position.

1) In the first stage, the meditator must try to keep the attention firmly fixed on the natural out-breath and in-breath placing the mind below the nostril

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above the upper lip like a sentry watching the gate. This small area has been chosen because here the breath passes in and out and it can be clearly felt and easily concentrated on. The meditator must try to be aware of every out and in-breath that occurs. This work of contemplating the breath at the area around the nostril, without following it inside and outside the body, is illustrated by the commentaries with the similes of the gatekeeper and the saw. Just as a gatekeeper examines each person entering and leaving the city only as he passes through the gate, without following him inside or outside the city, so the meditator should be aware of each breath only as it passes through the nostrils, without following it inside or outside the body. Just as a man sawing a log will keep his attention fixed on the spot where the teeth of the saw cut through the wood, without following the movement of the teeth back and forth, so the meditator should contemplate the breath as it swings back and forth around the nostril, without letting his mindfulness be distracted by the breath's inward and outward passage through the body. If one starts meditating, one can feel that it is the tendency of the mind to think about past i.e. to think about one's work, family, responsibilities, commitments, position in life and so on or to think about future plan. It does not want to remain in the present moment or the currently engaged activity. A pre-requisite for success in the meditation is to let go of the past and the future. A firm determination at the outset of the meditation would be helpful to leave out the past and the future during the time of meditation and the total attention would be on the natural in and out breath. As it is very difficult at the beginning, a counting method (*gaṇanā*) is suggested by the commentators and meditation masters to help concentration on the breathing for the beginners. Counting is an easy method to control the wandering mind. If a person fixes his mind well on his attention, he can maintain this counting correctly. If the mind flees in all direction and he misses the count, he becomes confused and thus can realize that his mind has wandered about. Here one counts the breath either taking the in and out breath as one or separately. It is advised to count from 1 to 5 or from 1 to 10 and if necessary to continue the count thereafter commencing once more from 1 to 5 or from 1 to 10, for the duration of each in or out breath. Perhaps counting beyond 10 could be a distraction. If the mind has lost track of the count, the meditator should begin the counting over again. It is not necessary to count orally. It is also emphasized that the priority should be for the observation of the breath and not the count. In this stage, the main work is to overcome the habit of the mind that repeatedly wanders away from the point of attention to other objects and it is for this purpose that the method of counting is adopted. Here is another method which is quite subtle and

delicate. It is recommended that the meditator should imagine his mind as actually tied to the breathing. He should visualize the air as dragging the mind in and out all the times as he breathes. In order to do this he must breathe strongly enough to be able to feel the movement of the air. By this means he will be able to feel the entire breathing cycle and concentrate on it.

2) In the second stage, when the keeping of the attention on the out and in-breaths has been mastered, the meditator must try to perceive such details as the lengths of the out and in-breath. He tries to perceive the long out and in-breath as long and the short out and in-breath as short. When the breaths are exhaled and inhaled quickly they are short. Short breathing occurs during the practice because of fatigue, excitement, illness, fear, pain or because of confusion in the initial stages. Perceiving the long and short out and in-breaths consists of perceiving the slow and quick out and in-breaths. When the meditator has understood well both kinds of breathing, he will be equipped to attain full concentration without hesitation regardless of whether the breathing is short or long.

Stages 1 and 2 can be illustrated by the analogy of a swing cradle. A hanging cradle is kept swing by the nurse looking after the child. The baby does not want to sleep. He tries to climb out of the cradle, and is likely to fall at any moment. Nurse keeps her eyes fixed on the child. No matter in which direction the cradle swings, and regardless of whether it swings short or long, fast or slow, because of the movements of the baby or because of her own irregular pushing, she must constantly follow with her eyes each swing. She is fully aware when the cradle swings short and when it swings long. Stages 1 and 2 of the Ānāpāna Sutta are similar.

3) In the third stage, when the perception of the long and short out and in-breaths has been mastered, every breath occurring in the body must be perceived in its entirety, right from its starting point, through its middle, to the point where it ends. The beginning of the in-breath, properly understood, is the start of the inhalation, the middle is continued inhalation, and the end is the completion of the inhalation. Likewise, in regard to the out breath, the beginning is the start of the exhalation, the middle is the continued exhalation, and the end is the completion of the exhalation. To "experience the whole body" means to be aware of the entire cycle of each inhalation and exhalation, knowing immediately everything related to the breathing. 'Body' refers here to the breathing.

4) In the fourth stage, when the perception of every breath in its entirety has been mastered, the coarse and rough breaths must be calmed down, making

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them more and more subtle. Breathing and body are inter-related, influencing each other mutually as to grossness or fineness, restlessness or fineness and so on. When the body is stiff or restless, the breathing tends to be likewise gross or restless, conversely when the breathing is fine and calm the body tends to become flexible and calm as well. So to control the body is to control the breathing and vice versa. When the breathing is fine, the body is tender and flexible. It is in no way stiff, painful or restless. That's why in this stage the body becomes calm and ceases to feel fatigued. Bodily pain and numbness disappear, and the body begins to feel an exhilarating comfort. At that time, because of the tranquility of the mind, the breathing becomes finer and finer until it seems that it has ceased. At this time some become alarmed thinking the breathing has ceased, but it is not so. The breathing exists but in a very delicate and subtle form. No matter how subtle the breathing becomes, one must still keep mindful of the contact of the breath in the area of the nostrils, without losing track of it. The mind then becomes free from the five hindrances. As a result, the mind is most active and extremely tranquil, until the stage is reached when it seems that the out-breaths and in-breaths have entirely disappeared.

Now the Five Hindrances are discussed :—

It is very important for the meditator to recognize whenever the five hindrances arise. A hindrance is an obstacle or a distraction because it completely blocks one from practicing meditation either while sitting or in their daily activities or seeing things in the present moment clearly. These hindrances completely clouds their mind and stops one from seeing clearly whatever happens in the present moment. These Five Hindrances are called Pañca Nīvaraṇāni in Pāli. The term 'Nīvaraṇa' means that which hinders by covering. Nīvaraṇāni means those which hinder and obstruct mental development. These five are—1) Sense desire (in Pāli Kāmacchanda), 2) Ill-will (Pāli-Vyāpāda), 3) Sloth and Torpor (Pāli-Thīna Middha), 4) Restlessness and worry (Pāli-Uddhacca Kukkucca), 5) Sceptical doubt (Pāli-Vicikicchā)

1) Kāmacchanda is lust for sense-object, where the mind reaches out for something more alluring and interesting than the given object. Sensual desire is satisfaction with, absorption in, delight in, anything pleasant, anything which allures and fascinates the mind, defiling its brightness. Sensual thoughts definitely retard mental development. They disturb the mind and hinder concentration. Sensuality is due to non-restraint of senses, which when unguarded give rise to thoughts of lust. Hence the need for the meditator to be on his guard against this hindrance.

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2) The next is Vyāpāda or ill-will, where there is a reaction of aversion to the task at hand. A mind having ill-will is defiled by anger i.e. dosa (Sanskrit-dveṣa) in the form of disagreement, discontent, annoyance or any such undesirable and harmful state. Ill-will here means not just hatred, but dissatisfaction of any kind. It distorts the entire mind and its properties and thus hinders awakening to truth and blocks the path of freedom. Lust and ill-will based on ignorance, not only hamper mental growth, but act as the root cause of strife and dissension between man and man, and nation and nation.

3) Thīna Middha or the sloth and torpor is the third hindrance, where there is lethargy and drowsiness. It is like butter too stiff to spread, makes the mind rigid and inert and thus lessens the meditators' enthusiasm and earnestness for meditation so that he becomes mentally sick and lazy. It damages the mind, making it unworkable. Laxity leads to greater slackness until finally there arises a state of callous indifference.

4) The fourth hindrance is Uddhacca-kukkucca (Skt. Auddhatya and Kaukr̥tya) or restlessness and worry, where the mind alternates between oversensitized excitedness at some success with the task, and unease over difficulties with it, another disadvantage that makes progress difficult. The difference between Uddhacca and Kukkucca can be understood if the literal meanings of the terms are considered. Uddhacca has the meaning of bursting out, spreading, scattering. It is the spreading or scattering of thoughts as a result of too much liking or interest. Kukkucca is uneasiness and worry though not knowing how to do something and where, or knowing this, being dissatisfied, not pleased. This happens when one is agitated by outward things because of one's temperament or through excessive and prolonged effort, which makes everything go wrong. When the mind becomes restless, it cannot concentrate. This mental agitation prevents calmness and blocks the upward path. Mental worry is also harmful. When a man worries over one thing and another, over things done or left undone, and over misfortunes, he can never have peace of mind.

5) The fifth and the last hindrance is Vicikicchā or skeptical doubt. The Pali word vi+cikicchā means literally: without (vi=vigata) treatment (cikicchā). It means lack of confidence in the method of practice. One who suffers from perplexity is really suffering from a dire disease, and unless he sheds his doubts, he will continue to worry over and suffer from this illness. As long as man is subject to this mental itch, he will continue to take a skeptical view of things which is most detrimental to mental development. The

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commentators explain this hindrance as the inability to decide anything definitely.

Thus these five hindrances individually and collectively prevent the attainment of concentrative calm. There is a simile in the scriptures that compares the hindrances with various types of water, Sense desire is compared with water mixed with manifold colours, Ill-will with boiling water, Sloth and Torpor or Dullness and Drowsiness with water covered by mosses, Restlessness and Worry with agitated water whipped by the wind, Sceptical doubt with turbid and muddy water. Just as in such water one cannot perceive one's own reflection, so in the presence of these five mental Hindrances one cannot clearly discern one's own benefit, nor that of others. It is obvious that as long as impurities or passions i.e. kilesa exist in man, evil and unwholesome thoughts will continue to arise.

There are Five Factors of Jhāna :—

One has to develop five psychic factors known as factors of Jhāna (Skt. Dhyāna). Pāli 'Jhānāṅga', literally means 'constituent of Absorptions' to overcome the hindrances. They are: Vitakka, Vicāra, Pīti, Sukha, Ekaggatā which are the very opposite of the five hindrances. These psychic factors, in order, step by step, subdue the hindrances that block the path of concentration. Sense desire, for instance, is subdued by ekaggatā, that is, one-pointedness or unification of the mind; ill-will by joy (Pīti); sloth and torpor by applied thought (vitakka); restlessness and worry by happiness (sukha) and doubt by sustained thought (vicāra).

1) The first factor is Vitakka that is Applied Thought. It is the process of projecting the mind onto the object. This word generally has the meaning-reflection, thought, argument, reasoning. But as a technical term in meditation it means close attention of the mind to one single object. To be understood properly Vitakka must be considered together with Vicāra.

2) The second term Vicāra usually means 'Investigation', 'Examination', but in the technical language of meditation, it refers to the state in which mind thoroughly knows the concentration object, it leads to the mind remaining on the object.

Vitakka corresponds to the act of looking at the object and fixing the mind on it; Vicāra corresponds to knowing the object thoroughly. Or they may be compared to the sprinkling of water. When the water touches the earth on which it is sprinkled, that is vitakka; when the water is absorbed by the earth, that is Vicāra. This can be further clarified by the analogy of the man polishing a pot. The man holding the pot with his left hand and polishes it

with his right. The acts of holding and polishing are simultaneous. The left hand corresponds to Vitakka, the right to Vicāra. These two are simultaneous and interrelated characteristics of the mind. Vitakka being the concentration on the Sign and Vicāra the close association with it.

3) The third is Pīti means Joy or rapture and this is the meaning it has in the technical language of meditation also. It is defined as "Rapture dissociated from sensual desire." Rapture free from sensual desire results only from such feelings as "I have achieved what was to be done. I shall surely succeed" and the like. This kind of Rapture is associated with renunciation rather than with sensual desire. Pīti could, then, be defined as Rapture resulting from success in overcoming sensual desire, resulting from the knowledge of destruction of the obstacles. It starts in the form of warm tingles and culminates in a feeling of bliss pervades the entire body. This arises as other factors become developed in a balanced way. Rapture is the source of Happiness.

4) The fourth is Sukha or Happiness, a feeling of deep contentment which is more tranquil than Joy and which arises as the mind becomes harmonized and unagitated because of the absence of any of the Five Hindrances. In everyday life when we enjoy Rapture it is impossible not to feel happy, but such happiness lasts only a short while. More lasting is the Happiness that arises when the mind is undisturbed by the Hindrances. Rapture and Happiness are two different states, though they can, like Vitakka and Vicāra, exist simultaneously.

5) The fifth Jhāna-factor is Ekaggatā or Cित्तेkaggatā which means 'one-pointedness of mind', concentrated unification of the mind on the object. The mind in this state has just one single object, on which it is fixed and established. This arises once there is 'happiness', and the mind can contentedly stay with the object. Ordinarily the mind skips and flutters, from object to object, always shifting and changing and easily influenced. Only when it has been properly trained can it become steady and fixed on a single object for any length of time. Ekaggatā is concentration or samādhi in the true sense of the word.

Meditation is a way of living. It is a total way of living. There was a time when people thought that meditation is only for the recluses, yogis and forest dwellers. Things, however, have changed, and now there is a growing interest in meditation. If by meditation is meant mental discipline or mind culture, it goes without saying, that all should cultivate meditation irrespective of sex, colour, creed or any other division. It is very difficult, indeed, for people to turn away from accustomed modes of thought and conduct, but meditation can help people to ease the burden of chaotic cares in life. It can

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relax the nerves, control or reduce blood pressure. It can also stimulate the latent powers of the mind, aid clear thinking, deep understanding, mental balance and tranquility.

There are three stages for reaching the ultimate goal in Buddhism, number one is Pariyatti or Learning the word of the Doctrine, Second is Paṭipatti or Practising it and the last one is Paṭivedha or Penetrating it. First two stages are important for understanding the way intellectually, but without penetration realization will not be fulfilled. In the Kalama Sutta Lord Buddha explicitly stated that one should always examine and investigate and not to follow any belief blindly. All of the discourses are for the purpose of opening and expanding one's experience so that they will not be attached to any particular doctrine without thorough investigation. That's why realizing by one's own experience, one can judge how far this ancient teaching is useful and effective now-a-days.

A Detailed Palaeographic Study of the Aśokan Epigraphs related to Buddhism

*Saheli Das**

In the history of India, the name of Aśoka is glorious one. The evidences of his contribution towards the welfare of the State and for the well-being of the subjects are to be recognised with. He was ever-active for transcending the human soul from the narrow area of petty parochialism, greed, envy and animosity to a broader field of benevolence, beneficance, truthfulness, self-restraint and non-violence.

There are two basic sources from which all the information regarding the activities of the great emperor Aśoka can be collected—(i) Ancient Buddhist literature, Divyāvadāna, Vaṃsa literature, like Dīpavaṃsa and Mahāvaṃsa of Ceylonese origin and (ii) Archaeological evidences like Rock Edicts and Pillar Edicts and other important epigraphs. It is also to be noted in this connection that in the history of ancient India Aśoka was the first ruler who thought his edicts had given expression to his ideas, political thoughts and subsequent achievements. Basically, the epigraphs of Aśoka are more authentic than the Buddhist literature in historical perspectives.

According to northern and southern legends, Aśoka's succession was disputed, he slayed his ninety-nine brothers, for the sake of throne for which he is dubbed Caṇḍāśoka. But the awful Kalinga war purified him from his heart. Buddhism causes to be depict him as Dharmāśoka and led him into humane activity. He uttered—"Save munise pajāmamā"¹ which seems that his subject was like his son to him as well as indicating his benevolence. Perhaps he is the first king who proclaimed his thought in the form of epigraph. In the Rock Edict VIII, we see: "For a long time past, king used to go out on tours of pleasure (Vihāra-yātrā). Here, there were chase and similar diversions. Now, King Priyadarśin, Beloved of the gods, is repaired to Sambodhi (Bodhi tree) when he had been consecrated ten years. Hence, this is the touring for dhamma (Dharma-yātrā)".² It seems that before this war, King Aśoka used to find his relaxation or recreation in tours of pleasures, like, hunting etc. But, after the dreadful Kalinga war, he relinquished the idea of ever-going of these pleasure-tours forever and started religious tours. As a result of Dharmayātrā,

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we get many epigraphs, like, pillar edicts, major and minor rock edicts, two separate rock edicts, cave inscriptions etc. which are found in distinct places of his empire. Therefore, epigraphs of Aśoka have been engraved either in rocks, stone pillars or in caves. The present study on Aśokan epigraphs as well as palaeographs will reveal interesting aspects of Buddhism.

A list of epigraphs given below which I take as reference:—

1. On Rocks:—

- A. (i) Fourteen major rock-edicts—Girnār, Kālsī, Shāhbāzgārhi, Mānsherā, Dhaulī and Jaugaḍa.
- B. (i) Minor rock edicts—Rūpnāth, Brahmagiri and Māski rock inscription and Calcutta-Bairut Rock Edict.

2. On Stone Pillars:—

- (i) Seven Pillar Edicts—Delhī-Ṭoprā, Delhī-Mirāth, Lauriya-Ararāj, Lauriya-Nandangarh, Rāmpūrvā, Allāhābad.
- (ii) Minor Pillar Edicts—Kauśāmbī pillar edict.
- (iii) Minor Pillar Inscriptions—Sāñcī, Sārnāth, Rummendei and Nigālī Sāgar.

Again, all the epigraphs mentioned above may be divided into separate segments—(i) directly related to Buddhism and (ii) indirectly influenced by Buddhist ethics and rituals as the form of proclamation.

The following list shows the distribution of epigraphs under the proper heads:—

(A) Directly related to Buddhism—

- (i) Rummendei and Nigālī Sāgar Pillars.
- (ii) Calcutta-Bairat Rock Edict.
- (iii) Kauśāmbī, Sāñcī and Sārnāth pillar edicts.

(B) Indirectly influenced by Buddhist Ethics and rituals as the form of proclamation:—

- (i) Fourteen Rock Edicts—Girnār, Kālsī, Shāhbāzgārhi, Mānsherā, Dhaulī and Jaugaḍa.
- (ii) Two separate Kalinga rock edicts—Dhaulī and Jaugaḍa.
- (iii) Minor Rock Edicts—Rūpnāth, Māski and Brahmagiri rock inscriptions.
- (iv) Seven Pillar Edicts—Delhī-Ṭoprā, Delhī-Mirāth, Lauriya-Ararāj, Lauriya-Nandangarh, Rāmpūrvā, Allāhābad.

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A brief parley of the epigraphs directly related to Buddhism is stated below:—

Dr. Führer discovered the Rummendei pillar inscription in 1896 near shrine of Rummendei Temple, in the village of Parariya, Nepalese Tarai.³ Again, Führer discovered the Nigālī Sāgar inscription in 1895 on the western bank of a large tank called Nigālī Sāgar in Nepalase Tarai.⁴ In 1840, Captain Burt in Bairat, near Bhābru, Jaipur district discovered the Calcutta Bairat rock edict. At present, it is preserved in the Asiatic Society of Bengal, Calcutta (Kolkata).⁵ Kauśāmbī pillar edict is found inside the Allāhābād Fort.⁶ Sārṇāth pillar edict is found at Sārṇāth, in the district of Benares (ancient Rṣipatana or Mṛgadāya), U.P.⁷ Sāñcī pillar inscription is found in Sāñcī—an ancient Buddhist site, which is situated in Raisen district, Madhya Pradesh, Central India.⁸

Rummendei pillar inscription contains the fact that King Aśoka visited the stead and erected the pillar as it is the birthplace of Lord Śākyamuni Buddha and for that reason king exempted the village of Lummīni (Lumbini) from paying taxes.⁹ Nigālī Sāgar pillar inscription refers to king Aśoka's enlargement of the Stūpa of the Buddha Konakamana to the double of its original size and later on visited the place in person and erected the pillar.¹⁰ In the Calcutta-Bairat rock edict, we get mention of seven passages, viz. (i) the Vinaya-samukasa (the treatise on Moral Discipline), (ii) the Aliya-vasāni (the course of conduct followed by the sages), (iii) the Anāgata bhayas (fears of dangers threatening the Saṃgha and the doctrine which may arise in future). (iv) the Muni Gāthā (poem on "who is a sage?"), (v) the Moneya-suta (discourse on Quietism), (vi) the Upatisa-pasine (the questions of Upatiṣya) and (vii) the Lāghulavāda (the sermon to Rāhula delivered by the Lord Buddha). It was king's order that these should be recited and meditated by the dwellers of the Saṃgha, i.e., monks and nuns also by the lay devotees, i.e., male and female.¹¹ Kauśāmbī pillar edict is addressed to the Mahāmātras at Kauśāmbī ordering them to take steps towards schism in the monastery and also to punish the monks or nuns to break up the saṃgha.¹² Sārṇāth pillar edict is probably addressed to the Mahāmātras at Pāṭaliputra. Actually, it is the royal decree against them to take steps towards schism in the monastery and punishments also mentioned for the monk and nuns trying to break up the saṃgha. Again, it bears the order for lay-worshippers to come on every fasting day (posatha) at the saṃgha.¹³ Sāñcī pillar edict also contains suggestions against the schism in the monastery.¹⁴

Now, an abridged analysis of the epigraphs indirectly influenced by Buddhist ethics and rituals as the form proclamation is given below—

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There are altogether fourteen rock edicts, which have been found in six different places, i.e., Shāhbāzgārhi, Mānsherā, Girnār, Kālsī, Dhaulī and Jaugada. The Shāhbāzgārhi rock is found in Shāhbāzgārhi, Peshwar, North-West Frontier Province, now situated in West Pakistan.¹⁵ The Mānsherā rock is found in Mānsherā in the Hazara district of the North-West Frontier Province, now in West Pakistan.¹⁶ The Girnār rock is found in Girnār Mountain, Junāgarh district in Kathiyāwār peninsula, Guzerat.¹⁷ The Kālsī rock is found near Kālsī, Dehra Dun district, U.P.¹⁸ The Dhaulī rock and the Jaugada rock are found at Dhaulī village in Puri district and Jaugada in Ganjam district of Orissa respectively.¹⁹ There are seven pillar edicts of King Aśoka, which are found in six places, i.e., Delhī-Ṭoprā, Delhī-Mirāth, Lauriya-Ararāj, Lauriya-Nandangarh, Rāmpūrvā and Allāhābād. The Delhī-Ṭoprā pillar is originally in Siwalik Mountain ranges in the village Ṭoprā (present Ṭoprā) in the district of Sālūrā and Khizrabad (90 kms from Delhi).²⁰ The pillar standing to the present day on the roof of the three-storied citadel of Firoz Shah outside the 'Delhi-Gate' to the south-east of modern Delhi.²¹ The Delhī-Mirāth pillar is carried by Firoz Shah from Mirāth to Delhi. It bears the first five edicts of the Delhī-Ṭoprā pillar. A fragment bearing portions of the two last line of the sixth edict was offered to the British Museum in 1913 and from its dimensions, it seems that it belonged originally to the Delhī-Mirāth pillar.²² The Lauriya-Ararāj pillar stands near a village named Lauriya, in the Camparan district, North Bihar.²³ The name Ararāj is after the neighbouring Śiva temple, named Ararāj. It bears the set of the first six edicts.²⁴ The Lauriya-Nandangarh pillar also stands near the village named Lauriya, in the Camparan district, North Bihar. Basically, Nandangarh is a ruined fort in its vicinity, due to which Cunningham combined these to separate two sets of six edicts—Lauriya-Ararāj and Lauriya-Nandangarh.²⁵ Another copy of first six edicts was discovered at Rāmpūrvā district, North Bihar by Carlleyle.²⁶ The Allāhābād pillar is found in Allāhābād and now it stands inside the fort of Allāhābād. It is a set of six edicts.²⁷ Among all the minor rock inscriptions, only three has been taken as reference and these are found from Rūpnāth, Māski and Brahmagiri. The Rūpnāth rock inscription is found from Rūpnāth, fourteen miles west of Slimanabad railway station on the line from Jabalpur to Katni, M.P.²⁸ The Māski rock inscription is found from Māski, a village in the Lingsugur Taluka of the Raichur district of the Nizam's Dominion, Hyderabad.²⁹ The Brahmagiri rock inscription is found in Citaldurga district of Mysore.³⁰

There is controversy regarding the nature of inscriptions whether

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Buddhism influences them or not. In the opinion of a number of scholars that the inscriptions do not necessarily betray the impact of Buddhism since non-violence or *ahimsā*, which appears to be the predominant feature of all inscriptions is also a guiding principle of other religions too. Aśoka's statecraft was also influenced by Buddhism. Yet there are so many reasons, which prove the fact that Aśoka's edicts (which are not directly related to Buddhism) have indirectly been influenced by Buddhist ethics and rituals and they are found in the form of proclamation. According to the reading of E. Hultzsch, in Minor Rock Edict I, Rūpnāth and Māski, the emperor Asoka directly declares himself to be a 'śākya' (sumi prakāsa sake) and a 'Buddha-Śākya' (am sumi Budha-Sake), i.e., a Buddhist. We have other evidences of Asoka's leanings towards Buddhism. He abolished the custom of bloody sacrifices. It is known that he appointed as well as created the post of Dharmamahāmātras to take care of the saṅgha (saṅghaṭṭhasi pi me kaṭe ime viyāpaṭa hoharnti ti)³¹ [Pillar Edict-VII]. From the Pillar Edict-V, we know that he issued the royal charter to observe the Uposatha days of the Buddhists.³² Further, in this connection, we find "tuse saṁjive no jhāpetaviye"³³ (i.e., Husks should not be burnt as it contains living things), which is nothing but Lord Buddha's compassion towards all living creatures, not only for human being, but also for animals. Moreover, we get "sava-sveto hasti sarva-loka-sukhāharo nāma"³⁴ [i.e. "the entirely white elephant bringing indeed happiness to the whole world"³⁵] below the thirteenth rock edict of the right hand side of the Gīrnār Rock. Again, a figure of an elephant is engraved on the north-face of the Kālsī rock and the word 'gajatame'³⁶ is written below the figure of this elephant which means 'the best elephant'. Beside that, the word 'seto' [i.e., the white one] is inscribed at the end of the sixth Dhaulī rock edict.³⁷ All these things prove that the symbol of white elephant which is a Buddhist one reminds a story of Pāli Nidānakathā which depicts the Buddha's descent into the womb of his mother in the form of an elephant.³⁸

Brāhmī and Kharoṣṭhi script are bearing his ordinance in the form of epigraph. Shāhbāzgārhi and Mānsērā version of the Aśokan epigraph are only inscribed in Kharoṣṭhi script. Beside that, all the epigraphs are engraved in the Brāhmī script. Mention may be made here that the Brāhmī script written from left to right and it has long vowels, like, 'ā', 'ī', 'ū' etc., but Kharoṣṭhi script written from right to left and it has no long vowel.

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1. Inscriptions of Asoka			Language : Asokan Prakrit				Script : Brāhmī		
A) Rummendei Pillar Inscription			a	ā	i	ī	u	ū	e
			𑀅	𑀆	x	x	𑀇	x	x
o	k	kh	g	gh	ñ	c	ch	j	jh
x	𑀈	x	𑀉	x	x	𑀊	x	𑀋	x
𑀌	𑀍	𑀎	𑀏	𑀐	𑀑	𑀒	𑀓	𑀔	𑀕
x	𑀖	𑀗	𑀘	x	x	𑀙	𑀚	𑀛	𑀜
n	p	ph	b	bh	m	y	r	l	v
𑀝	𑀞	x	𑀟	𑀠	𑀡	𑀢	x	𑀣	𑀤
s'	𑀥	s	h	m̐	kya	kā	ke	gā	gi
x	x	𑀦	𑀧	.	𑀨	𑀩	𑀪	𑀫	𑀬
cā	jā	ji	te	ti	te	de	dhe	nī	pā
𑀭	𑀮	𑀯	𑀰	𑀱	𑀲	𑀳	𑀴	𑀵	𑀶
pi	bu	bhā	bhi	bhī	bhe	mi	mu	me	yi
𑀷	𑀸	𑀹	𑀺	𑀻	𑀼	𑀽	𑀾	𑀿	𑁀
ye	lā	li	lu	vā	vi	vī	sā	si	hi
𑁁	𑁂	𑁃	𑁄	𑁅	𑁆	𑁇	𑁈	𑁉	𑁊
hī									
𑁋									

B) Nigālī Sāgar Pillar Inscription			a	ā	i	ī	u	ū	e
			𑀅	𑀆	x	x	x	x	x
o	k	kh	g	gh	ñ	c	ch	j	jh
x	𑀈	x	𑀉	x	x	𑀊	x	𑀋	x

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ñ	ṭ	ṭh	ḍ	ḍh	ṇ	t	th	d	dh
x	x	x	x	ḍ	x	ṭ	ṭ	ḍ	ḍ
n	p	ph	b	bh	m	y	r	l	v
ṭ/ṭ	ṭ	x	ḍ	ḍ	ḍ	ṭ	x	ḍ	ḍ
s'	ṣ	s	h	ṭh	ko	gā	co	ḍhi	ti
x	x	ṭ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ
te	thu	du	de	nā	naṃ	pā	pi	bu	be
ṭ	ṭ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ
bhi	yaṃ	ye	lā	vā	sā	si	hī		
ṭ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ		
C) Calcutta-Bairāt Rock Inscription			a	ā	i	ī	u	ū	e
			ḍ	ḍ	ḍ	x	ḍ	x	ḍ
o	k	kh	g	gh	ṇ	c	ch	j	jh
x	ṭ	ḍ	ḍ	ḍ	x	ḍ	ḍ	*	x

ñ	ṭ	ṭh	ḍ	ḍh	ṇ	t	th	d	dh
x	x	x	x	x	x	ṭ	ṭ	ḍ	ḍ
n	p	ph	b	bh	m	y	r	l	v
ṭ	ṭ	ḍ	ḍ	ḍ	ḍ	ṭ	x	ḍ	ḍ
s'	ṣ	s	h	ṭh	kā	ke	khi	khu	gā
x	x	ṭ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ
gi	ghaṃ	ghu	cā	ci	cya	chā	ja	ṇī	taṃ
ṭ	ṭ	ḍ	ḍ	ḍ	ḍ	ḍ	*	ḍ	ḍ
tā	tī	tū	te	thā	dī	de	dhe	naṃ	nā
ṭ	ḍ	*	ṭ	ṭ	ḍ	ḍ	ḍ	ḍ	ḍ

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ne	pā	pra	pri	phā	bu	bhā	bhi	mā	mi
𑀭	𑀮	𑀯	𑀰	𑀱	𑀲	𑀳	𑀴	𑀵	𑀶
yā	ye	lā	lo	vā	vi	ve	saṁ	sā	si
𑀷	𑀸	𑀹	𑀺	𑀻	𑀼	𑀽	𑀾	𑀿	𑁀
sī	su	hā							
𑁁	𑁂	𑁃							
D) Sāñci Pillar Inscription			a	ā	i	ī	u	ū	e
			𑀭	x	x	x	x	x	x
o	k	kh	g	gh	ṇ	c	ch	j	jh
𑀭	𑀮	𑀯	𑀰	𑀱	x	𑀲	𑀳	x	x

ñ	ṭ	ṭh	ḍ	ḍh	ṇ	t	th	d	dh
x	𑀮	x	x	x	x	𑀲/𑀳	𑀴	𑀵	x
n	p	ph	b	bh	m	y	r	l	v
𑀭	𑀮	x	x	𑀯	𑀰	𑀱	𑀲	𑀳	𑀴
ś	ṣ	s	h	rh	kiṁ	ke	khu	ge	ghaṁ
x	x	𑀵	𑀶	•	𑀷	𑀸	𑀹	𑀺	𑀻
ghe	cam	chā	ṭe	tā	tī	tī	tu	thi	dā
𑀼	𑀽	𑀾	𑀿	𑁀	𑁁	𑁂	𑁃	𑁄	𑁅
du	dhā	naṁ	nā	ni	pe	po	bhā	bhi	bhe
𑁆	*	𑁇	𑁈	𑁉	𑁊	*	𑁋	𑁌	𑁍
me	yā	yi	ye	ri	vā	vi	saṁ	sā	sū
𑁎	𑁏	𑁐	𑁑	𑁒	•	𑁓	𑁔	𑁕	𑁖
sū	hi								
•	𑁗								

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E) Sārṇāth Pillar Inscription			a	ā	i	ī	u	ū	e
			ॡ	ॢ	ॣ	x	॥	x	।
o	k	kh	g	gh	ṇ	c	ch	j	jh
x	+	०	x	७	x	१/२	x	३/४	x
ñ	ṭ	ṭh	ḍ	ḍh	ṇ	t	th	d	dh
x	८	x	x	x	x	१	०	१/२	०
n	p	ph	b	bh	m	y	r	l	v
॥	८	७	x	१/२	४	x	x	१	०/०

s'	ṣ	s	h	m	kaṁ	ki	ke	ko	khi
x	८	८	७	.	१	१	१	१	१
khu	kho	ghaṁ	ghe	cuṁ	jā	ti	tu	thaṁ	thā
०	१	*	७	८	९	१	१	०	०
de	di	dhā	dhu	naṁ	nā	ni	nu	ne	pā
३	५	८	१	१	१	१	१	१	८
pi	pī	po	phā	bhi	bhe	mā	yā	yi	ye
८	८	८	८	१	१	१	१	१	१
li	le	vaṁ	vā	vi	vim	ve	saṁ	sā	si
१	१	०	०	०	०	०	१	१	१
su	svaṁ	hā	hu	ho					
१/२	१	८	१	७					

F) Kauśāmbī Pillar Edict			a	ā	i	ī	u	ū	e
			ॡ	x	x	x	x	x	x
o	k	kh	g	gh	ṇ	c	ch	j	jh
*	+	x	*	x	x	१	x	x	x

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ñ	ṭ	ṭh	ḍ	ḍh	ṇ	ṭ	th	d	dh
x	८	x	x	x	x	人	x	५	८
n	p	ph	b	bh	m	y	r	l	v
⊥	८	x	x	८	४	५/८	x	८	८
s'	ṣ	s	h	m	ko	kh(u)	ge	cā	ṭh
x	x	८	८	•	७	•	•	८	•

tā	ti	dā	de	dhā	nañ	nā	ni	no	pi
*	८	५	*	८	⊥	*	८	८	८
bi	bhā	mā	yañ	yi	ye	vā	sañ	sā	si
□	८	४	८	८	८	*	*	८	८
se	hā	hi							
८	८	८							
G) Girnar Rock Edicts		a	ā	i	ī	u	ū	e	o
		८	८	•	x	८	x	८	८
k	kh	g	gh	ñ	c	ch	j	jh	ñ
+	८	८	८	x	८	८	८	८	८
l	ṭh	ḍ	ḍh	ṇ	ṭ	th	d	dh	n
८	x	८	८	८	८	८	८	८	⊥
p	ph	b	bh	m	y	r	l	v	s'
८	८	□	८	४	८	८	८	८	x
s	s	h	m	kañ	kiñ	ko	kra	khā	khi
x	८	८	•	८	८	८	८	८	८
go	cā	ci	cai	chā	jā	jī	ju	jo	ñā
८	८	८	८	८	८	८	८	८	८
ño	pā	tā	ti	te	tpā	trī	trai	thā	thai
८	८	८	८	८	८	८	८	८	८

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dā	di	de	dvo	dhañ	dhu	dhru	nañ	nā	ni
𑖅	𑖆	𑖇	𑖈	𑖉	𑖊	𑖋	𑖌	𑖍	𑖎
nu	no	pā	pī	pī	pu	pra	prā	pri	bhi
𑖏	𑖐	𑖑	𑖒	𑖓	𑖔	𑖕	𑖖	𑖗	𑖘
mā	mo	mhi	yañ	ye	rā	re	rva	li	le
𑖙	𑖚	𑖛	𑖜	𑖝	𑖞	𑖟	𑖠	𑖡	𑖢
vañ	vā	vo	vañ	vyo	vra	sañ	sā	si	su
𑖣	𑖤	𑖥	𑖦	𑖧	𑖨	𑖩	𑖪	𑖫	𑖬
sū	so	stj	sti	srā	srū	svā	hā	hi	hu
𑖭	𑖮	𑖯	𑖰	𑖱	𑖲	𑖳	𑖴	𑖵	𑖶
hū									
𑖷									
H) Kāśī Rock Edicts		a	ā	i	ī	u	ū	e	o
		𑖸	𑖹	𑖺	𑖻	𑖼	𑖽	𑖾	𑖿
k	kh	g	gh	ṁ	c	ch	j	jh	ṣ
𑗀	𑗁	𑗂	𑗃	𑗄	𑗅	𑗆	𑗇	𑗈	𑗉
l	lh	ḍ	ḍh	ṇ	ṭ	th	d	dh	n
𑗊	𑗋	𑗌	𑗍	𑗎	𑗏	𑗐	𑗑	𑗒	𑗓
p	ph	b	bh	m	y	r	l	v	s'
𑗔	𑗕	𑗖	𑗗	𑗘	𑗙	𑗚	𑗛	𑗜	𑗝
ś	s	h	ṁ	kyā	khi	khe	ge	co	ji
𑗞	𑗟	𑗠	𑗡	𑗢	𑗣	𑗤	𑗥	𑗦	𑗧
je	tu	te	thā	thi	de	dhañ	dhe	nā	no
𑗨	𑗩	𑗪	𑗫	𑗬	𑗭	𑗮	𑗯	𑗰	𑗱
pi	pu	mi	yañ	ye	li	le	vā	vi	vu
𑗲	𑗳	𑗴	𑗵	𑗶	𑗷	𑗸	𑗹	𑗺	𑗻
sū	sā	se							
𑗼	𑗽	𑗾							

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I) Dhauḷī Rock Edicts		a	ā	i	ī	u	ū	e	o
		ॠ/ॡ	ॢ	ॣ	×	॥	×	▽	७
k	kh	g	gh	ñ	c	ch	j	jh	ñ
†	ॠ/ॡ	^	ॢ	×	ॢ	ॣ	।	॥	१
†	ॠ	ॢ	ॣ	।	॥	१	ॡ	ॢ	n
c	o	ॢ	ॣ	।	ॠ/ॡ	ॣ	ॢ	ॣ	॥
p	ph	b	bh	m	y	r	l	v	s'
ॢ	ॣ	□	ॢ	ॣ	ॠ/ॡ	×	ॢ	ॣ	×
।	s	h	m̐	kā	ki	khā	khi	gi	cu
×	ॢ	ॣ	•	ॣ	ॣ	ॠ	ॢ	ॣ	ॣ
jā	ju	ti	te	dhī	tā	tī	tū	te	thā
।	।	ॣ	ॣ	ॣ	ॣ	ॣ	ॣ	ॣ	ॣ
the	de	dhi	dhu	ni	nu		no	pī	pu
ॣ	ॢ	ॣ	ॣ	ॣ	ॣ		ॣ	ॣ	ॣ
bo	bhī	bhe	mā	yu	ye	lā	vā	vi	si
ॣ	ॢ	ॣ	ॣ	ॣ	ॣ	ॣ	ॣ	ॣ	ॣ
su	se	hu	hū	ho					
ॣ	ॢ	ॣ	ॣ	ॣ					
J) Jaugada Rock Edicts		a	ā	i	ī	u	ū	e	o
		ॠ	ॢ	ॣ	×	॥	×	▽	७
k	kh	g	gh	ñ	c	ch	j	jh	ñ
†	ॠ	^	ॢ	×	ॢ	ॣ	।/।	॥	×
†	ॠ	ॢ	ॣ	।	॥	१	ॡ	ॢ	n
c	o	ॢ	ॣ	।	ॠ	ॣ	ॢ	ॣ	॥

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p	ph	b	bh	m	y	r	l	v	s'
𑖑	𑖒	𑖓	𑖔/𑖕	𑖖	𑖗	𑖘	𑖙	𑖚	𑖛
𑖜	𑖝	𑖞	𑖟	𑖠	𑖡	𑖢	𑖣	𑖤	𑖥
𑖦	𑖧	𑖨	𑖩	𑖪	𑖫	𑖬	𑖭	𑖮	𑖯
𑖰	𑖱	𑖲	𑖳	𑖴	𑖵	𑖶	𑖷	𑖸	𑖹
𑖺	𑖻	𑖼	𑖽	𑖾	𑖿	𑗀	𑗁	𑗂	𑗃
bbe	mu	yā	lā	li	vā	si	su		
𑗄	𑗅	𑗆	𑗇	𑗈	𑗉	𑗊	𑗋		
K) Delhi-Toprā Pillar Edicts			a	ā	i	ī	u	ū	e
			𑗌	𑗍	𑗎	𑗏	𑗐	𑗑	𑗒
o	k	kh	g	gh	ñ	c	ch	j	jh
𑗓	𑗔	𑗕	𑗖	𑗗	𑗘	𑗙	𑗚	𑗛/𑗜	𑗝
𑗞	𑗟	𑗠	𑗡	𑗢	𑗣	𑗤	𑗥	𑗦	𑗧
𑗨	𑗩	𑗪	𑗫	𑗬	𑗭	𑗮	𑗯	𑗰	𑗱
n	p	ph	b	bh	m	y	r	l	v
𑗲	𑗳	𑗴	𑗵	𑗶	𑗷	𑗸	𑗹	𑗺	𑗻
s'	𑗼	s	h	𑗾	khā	ti	tī	thi	pe
𑗿	𑘀	𑘁	𑘂	𑘃	𑘄	𑘅	𑘆	𑘇	𑘈
ye									
𑘉									
L) Delhi-Mirāth Pillar Edicts			a	ā	i	ī	u	ū	e
			𑘊/𑘋	𑘌	𑘍	𑘎	𑘏	𑘐	𑘑
o	k	kh	g	gh	ñ	c	ch	j	jh
𑘒	𑘓	𑘔	𑘕	𑘖	𑘗	𑘘	𑘙	𑘚	𑘛
𑘜	𑘝	𑘞	𑘟	𑘠	𑘡	𑘢	𑘣	𑘤	𑘥
𑘦	𑘧	𑘨	𑘩	𑘪	𑘫	𑘬	𑘭	𑘮	𑘯
𑘰	𑘱	𑘲	𑘳	𑘴	𑘵	𑘶	𑘷	𑘸	𑘹

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n	p	ph	b	bh	m	y	r	l	v
⊥	⊥	×	□	π	8	⌒/⌒	×	⌒	o
s'	s	s	h	rh	khi	ū	bho	mo	vā
×	×	⌒	⌒	•	π	⌒	π	8	o
su									
⌒									
M) Lauriya-Ararāj Pillar Edicts			a	ā	i	ī	u	ū	e
			8	⌒/⌒	•	×	⌒	×	△
o	k	kh	g	gh	n	c	ch	j	jh
×	+	⌒	∧	⌒	×	⌒	⊕	ε	π
n̄	t	th	ḍ	ḍh	n	t	th	d	dh
×	c	o	π	⌒/⌒	×	∧	⊙	⌒	⌒
n	p	ph	b	bh	m	y	r	l	v
⊥	⊥	⌒	□	π	8	⌒/⌒	×	⌒	o
s'	s	s	h	rh	khi	jī	je	ū	dhyā
×	×	⌒	⌒	•	π	⌒	⌒	⌒	⌒
po									
⌒									
N) Lauriya-Nandan- garh Pillar Edicts			a	ā	i	ī	u	ū	e
			⌒/⌒	⌒/⌒	•	×	⌒	×	△
o	k	kh	g	gh	n	c	ch	j	jh
×	+	⌒	∧	⌒	×	⌒	⊕	⌒/⌒	π
n̄	t	th	ḍ	ḍh	n	t	th	d	dh
×	c	o	π	⌒	×	∧	⊙	⌒/⌒	⌒
n	p	ph	b	bh	m	y	r	l	v
⊥	⊥	⌒	□	π	8	⌒/⌒	×	⌒	o

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s'	ṣ	s	h	ṁ	khu	cu	jā	ṭā	tyā
×	×	ॡ/ॢ	ॣ	•	१/ॡ	ॣ	॥	॥	ॡ
O) Rāmpūrvā Pillar Edicts			a	ā	i	ī	u	ū	e
			ॡ	ॡ	∴	×	ॣ	×	▷
o	k	kh	g	gh	ñ	c	ch	j	jh
×	+	ॡ	ॣ	ॣ	×	ॣ	ॠ/ॡ	॥/॥	ॡ
ñ	t	ṭh	d	ḍh	ṇ	ṭ	ṭh	d	dh
×	ॣ	ॠ	ॡ	ॠ/ॡ	×	ॣ	ॠ	ॡ/ॡ	ॣ
n	p	ph	b	bh	m	y	r	l	v
ॣ	ॣ	ॣ	ॠ	ॡ/ॡ	ॠ	ॡ/ॢ	×	ॣ	ॠ
s'	ṣ	s	h	ṁ	jū	bhī	mā	yi	hu
×	×	ॡ	ॣ	•	॥	ॡ	ॠ	ॡ	ॣ
sva									
ॠ									
P) Allahābād Pillar Edicts			a	ā	i	ī	u	ū	e
			ॣ/ॣ	ॣ/ॣ	∴	×	ॣ	×	▷
o	k	kh	g	gh	ñ	c	ch	j	jh
×	+	ॡ	ॣ	×	×	ॣ	ॠ	॥	ॡ
ñ	t	ṭh	d	ḍh	ṇ	ṭ	ṭh	d	dh
×	ॣ	ॠ	ॡ	ॠ	×	ॣ	ॠ	ॡ/ॡ	ॣ
n	p	ph	b	bh	m	y	r	l	v
ॣ	ॣ	ॣ	ॠ	ॡ	ॠ	ॡ	×	ॣ	ॠ/ॠ
s'	ṣ	s	h	ṁ	di	du	pi	pū	lī
×	×	ॡ	ॣ	•	ॡ	ॡ	ॣ	ॣ	ॡ
Q) Rupnāth Minor Rock Edict			a	ā	i	ī	u	ū	e
			ॣ/ॣ	ॣ	∴	×	ॣ	×	▷

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o	k	kh	g	gh	ñ	c	ch	j	jh
×	+	7	Λ	U	×	d	Φ	E	×
ñ	t	th	d	dh	n	t	th	d	dh
×	c	o	7	6	×	Λ	×	7	D
n	p	ph	b	bh	m	y	r	l	v
⊥	U	6	□	π	8	↓/↓	l	✓	o
ś	ṣ	s	h	m̐	tu	ne	pra	bu	vya
×	×	2	4/6	.	Λ	7	U	□	↓
sva									
4									
R) Māskī Minor Rock Edict			a	ā	i	ī	u	ū	e
			4/H	×	∴	×	7	×	×
o	k	kh	g	gh	ñ	c	ch	j	jh
×	+	7	Λ	U	×	×	Φ	E	×
ñ	t	th	d	dh	n	t	th	d	dh
×	×	o	7	6	×	Λ	×	7	D
n	p	ph	b	bh	m	y	r	l	v
⊥	U	×	□	π	8/8	↓	l	✓	o
ś	ṣ	s	h	m̐	jañ	pu	bhū	re	śā
4	7	2	U	.	6	7	7	7	E
su									
4									
S) Brahmagiri Minor Rock Edict			a	ā	i	ī	u	ū	e
			4/H	4/x	∴	×	×	×	▷
o	k	kh	g	gh	ñ	c	ch	j	jh
×	+	7	Λ	U	×	d	Φ	E	×

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ñ	t	th	d	dh	n	t	th	d	dh
ṇ	c	o	ṛ	ḍ	ṇ	ṇ	ṇ	ṇ/ṇ	ḍ
n	p	ph	b	bh	m	y	r	l	v
ṭ	ṭ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ
s'	ṣ	s	h	m	kho	ñā	ṇe	dra	prā
x	x	ṭ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ
mu	ru	vyū							
ṭ	ḍ	ḍ							
Inscriptions of Asoka Language : Asokan Prakrit Script : Kharoṣṭī									
T) Shāhbāzgarhi Rock Edicts		a	i	u	e	o	k	kh	g
		ṇ	ṇ	ṇ	ṇ	ṇ	ṇ	ṇ/ṇ	ḍ
gh	ñ	c	ch	j	jh	ñ	t	th	d
ḍ	x	ṭ	ṭ	ṭ	x	ḍ	ṭ	ṭ	ḍ
dh	n	t	th	d	dh	n	p	ph	b
ṭ	ṭ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ
bh	m	y	r	l	v	s'	s	s	h
ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ
m	ki	go	ou	chañ	dhañ	ti	tra	de	dri
ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ
dhi	no	pi	pri	me	yu	le	vra	śi	śaṇ
ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ
se	hi								
ḍ	ḍ								
U) Mānsehrā Rock Edicts		a	i	u	e	o	k	kh	g
		ṇ	ṇ	ṇ	ṇ	ṇ	ṇ	ṇ/ṇ	ḍ

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gh	ñ	c	ch	j	jh	ñ	l	th	d
𑀧	𑀢	𑀓	𑀔	𑀕	𑀖	𑀗	𑀘	𑀙	𑀚
gh	n	t	th	d	dh	n	p	ph	b
𑀛	𑀜	𑀝	𑀞	𑀟	𑀠	𑀡	𑀢	𑀣	𑀤
bh	m	y	r	l	v	s'	s	s	h
𑀥	𑀦	𑀧	𑀨	𑀩	𑀪	𑀫	𑀬	𑀭	𑀮
m̐	kaṁ	kra	tva	dhi	me	mma	mya	yo	vi
𑀯	𑀰	𑀱	𑀲	𑀳	𑀴	𑀵	𑀶	𑀷	𑀸
vra	sti								
𑀹	𑀺								

However, the study unveils that the Buddhist religious fervour imbued the illustrious emperor Aśoka to be an adherent of Buddhist thought. Extreme non-violence of Lord Buddha pervaded in the heart of the magnanious emperor Aśoka. Having sprinkled with loving-kindness, the emperor fetched softness in his state-affairs. So, two scripts, Brāhmī and Kharoṣṭhi are like the bearer of royal admonition as well as the precious history of Indian civilization no doubt.

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Justice in Buddhism

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Society is a reality or 'Sui Generis' which has its own peculiar characteristics. The representatives of the Society circumscribe all the arena or prospects of life, such as, religion, literature, culture, art etc. So whenever we talk of a society we also indicate its various facets. Peace, humanity, morality are the keynote address of all the representatives of Society. Then how come in every strata of it, brutality, ill-loyalty, cruelty and all sorts of criminal offences are popping up their head? It's a big question. So, whenever we talk about equality we indirectly point towards justice. Now, the question may be put here that what it (justice) has to do with the religion. Whenever we talk about justice some legal codes come before us. But is it true to say that justice only relate with do's and don'ts and some laws relating to the judicial norms only? The answer is absolutely no. It can be applied to any field of life be it ethical or religious, Social or political. Even in religion we need justification of the riddles of life. There is nothing absurd about it. On the other hand religion is a vast thing which covers the personality of the human being and takes a foothold in society which can mobilize it and can give new notions towards life. It's a question of believing and not believing but the fact is we abide by our own religious belief, each of us having our own view points towards religion.

We can say that the believer is not deceived when he believes in the existence of a moral power upon which he depends and from which he receives all that is best in himself, this power exists, it is society. It is society which classifies beings into superior and inferiors, into commanding masters and obeying servants, it is society which confers upon the former the singular property which makes the command efficacious and which makes power. So every thing tends to prove that the first powers of which the human mind has any—idea were those which societies have established in organizing themselves, it is in their image that the powers of the physical world have been conceived.¹ Man can be rational about religion only when his religion is itself rational. If each of us did not personally believe that his own religion is the only valid one, he would not go under the banner of that religion. He would call himself an agnostic, a rationalist or a materialist. Eminent men in

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the West are voicing misgivings against their own religion in the light of modern research. The discoveries of science have undermined the traditional beliefs of the past. Buddhism is unique in this respect as no responsible criticism has been levelled that its tenets are not tenable in face of scientific progress. The 'Buddha Dharma' has not only the answer for solving the riddle of life but also for peace and happiness of all beings. In short, it comprises the entire range of subjects leading to knowledge and wisdom for the attainment of both mundane and ultra-mundane objectives in this life.²

The present world conditions do not lead to any one to hope or to complacency. On the other hand, all thinking men sense the imminence of the third Global War. Just a handful of men on top seem to think that it is time to uphold their pride and prestige and by their persistence and saywardness they will knowingly throw this world into a state of abomination or annihilation. The peace-loving peoples should unanimously raise a note of protest and indignation. There is no justification whatever morally or politically.³

The word justice is wrongly interpreted and improperly understood today. The powerful man is regarded as just and the weak as unjust, the victor or the winner is just and the defeated is unjust. After a war, 'war criminals are all on the defeated side, those who are on the victorious side have not committed any crime. This is how justice and injustice are interpreted today. The winners decide what is right and what is wrong. Therefore, the defeated are side to be unjust and criminals. This is a fact.

The concept of justice can be considered on two levels that of the individual and that of society. On the individual level Buddhism teaches us that we are entirely responsible for the consequences of our own actions and indeed that our present circumstances are the just consequences of actions which we have performed in the past. "If one speaks or acts with a defiled mind, then suffering follows on even as the wheel follows the hoof of the draught..... If one speaks or acts with a pure mind, happiness follows one as one's shadow that does not leave one."⁴ This is the concept of Kamma (in Pali) widely known as Karma (Sanskrit). This means literally 'action' and refers primarily to volition, which is then translated into acts of mind, speech and body.

Not everything that happens is the result of Kamma, but Kamma is one of the five laws of cosmic order (Niyama Dhamma). It is a natural law like the force of gravity, the changing of the seasons or the growth of a tree from a seed. These take place whether we want them to or not. Kamma operates without the intervention of any external, independent, ruling agency.

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Wholesome actions produce wholesome effects, unwholesome actions produce unwholesome effects. It is a natural law of justice, which has nothing to do with the idea of punishment or reward meted out by an omniscient and omnipotent—law—giver, or even an all—compassionate Buddha. The cause produces the effect, the effect explains the cause. Action causes reaction. Kamma is always just never unjust, it neither loves nor hates, is neither angry with us or pleased. Kamma knows nothing about us; it is like fire—just burns.

Thus we ourselves are entirely responsible for the state we are in. “By oneself the evil is not done and by oneself one becomes pure. The pure and the impure come from oneself; no man can purify another.”⁵ (Dhammapada 16). We are free to mould our present and our future. This is neither fatalism, nor predestination. The past influences the present, but does not determine it. We build our own heavens and we build our own hells, but justice does prevail.

Turning now to the concept of justice in its broader, social context, Buddhism gives the term an unusually wide and deep meaning when it comes to settling world issues. Buddhism never admits any means which justifies violence in any form or bloody revolution to bring about a just social order. It clearly defines as just those deeds that are free from violence and conducive to the welfare and happiness of the individual and society.

Man is responsible for society. It is he who makes it good or bad through his own actions. Buddhism, therefore, advocates a five-fold disciplinary code for man’s training in order to maintain justice in society. This code is to be observed on a voluntary basis by individuals as the minimum moral obligations of lay Buddhists.

These are complete abstention from all acts of violence, from destruction of any form of life, abstention from all forms of breach of trust, bribery, corruption, cheating and misappropriation, abstention from sexual offences, abstention from falsehood, slander, defamation from intoxicants which cause disorderly behaviour. These five which are known as precepts are extremely important fundamental principles for promoting and perpetuating human welfare, peace and justice.

Buddhism advocates that one should always take into consideration the examples to be learned from the experience of other. “Here am I, fond of my life, not wanting to die, fond of pleasure and averse to pain. Suppose someone should rob me of my life (fond of life as I am and not wanting to die, fond of pleasure and averse to pain), it would not be a thing pleasing or delightful to him. For a state that is not pleasant or delightful to me must

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be so to him also and a state that is not pleasing or delightful to me—how could I inflict that upon another? As a result of such reflection he himself abstains from taking the life of creatures and he encourages others so to abstain and speaks in praise of so—abstaining. Thus, as regards bodily conduct is utterly pure.”⁶ So as regards conduct in speech and mental attitude he makes himself pure and encourages other to do so. Thus, Buddhist five precepts alone, if practiced consciously are capable of establishing justice and fair play in society.

We must all abide by the rules of social obligations to maintain a just society. Each one of us has a role to play in sustaining and promoting social justice and orderliness. The Lord Buddha explained very clearly these roles as reciprocal duties existing between parents and children, teacher and pupils, husbands and wife, friends relatives and neighbours, employers and employee, clergy and laity.⁷ No one has been left out. The duties explained here are reciprocal and are considered as sacred duties for—if observed—they can create a just, peaceful and harmonious society.

Lord Buddha was very clear on political matters which concern a just government. According to him, if a country is to have peace and justice, the ruler should have a high standard of moral virtue.

There are ten qualities explained in Buddhism which make a ruler of a government just. They are called the tenfold governing—qualities (*dasarājadhamma*) for they make a ruler or a government just. Generosity (*dāna*) is the first. The ruler should not crave for wealth and property, but should give it away the welfare of his subjects. It is this quality which makes him work for the well being of the people, introducing tax relief for the needy and subsidized schemes where necessary. A high moral integrity (*sīla*) is the second quality, which means that he should not destroy life, steal and exploit others, commit adultery, utter falsehood and take intoxicants. This keeps him free from corruption. The pure moral character of a leader gives him a position of high authority and his subjects maintain full confidence in him. A sense of commitment is the third one, which makes him sacrifice his personal comfort, name and fame, even his life, in the interest of the people. Honestly and integrity is the fourth one. All his dealings must be carried out without any trace of fear of favour. He must be sincere in his intentions and he must not deceive the public. Kindness and gentleness is the fifth quality, which makes him, refined in his manners and free from arrogance, so that people can control which makes him lead a simple life and be considerate in making decisions. Not being easily moved by anger is the seventh quality. He should

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bear no grudge against anybody. Non-violence is the eighth quality which helps him take a harmless attitude in settling all issues. Also, this quality induces him to promote peace by avoiding and preventing war, and anything which involves violence and destruction of life. Forbearance is the ninth quality, which makes the person understanding the tolerant. He must be able to bear hardship, difficulties and insults without losing his temper. The tenth quality is non-vindictiveness, which makes him free from taking revenge on those who criticize him or oppose him. He should rule in harmony with his people. These are the qualities which make a ruler or a government just.⁸

From what has been said above it should already be clear that in the present, no less than in the past, Buddhism implies peace. But this peace is not a condition of unstable political equilibrium but rather a state of mind purified from all feelings of antagonism and thoroughly permeated by that impersonal and universal love or 'maitrī' (Pali-mettā). Similarly, if peace is not universal it is not peace at all India having accepted, Aśoka's great ideal of 'dharmavijaya' or conquest by righteousness, it was inevitable that this very Buddhist 'maitrī' (Pali-mettā) or love and good-will towards all, should form the ultimate spiritual basis of her policy of dynamic neutrality in world affairs. If the cultural and political implication of Buddhism in the modern world succeed in working themselves out along with the present lines of their development, our two leaves and a bud will soon grow into a whole forest of flowers.

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Different Percepts of Tilakkhaṇa in our Life

*Dipa Das**

It is a known fact that our mind is restless. It goes from one object to another at no moment and thus it becomes defiled. It is true that mind itself is very pure in nature, but when it comes under the influence of five hindrances viz., *Kāmacchanda*, *Vyāpāda*, *Thīnamiddha*, *Uddhaccakukkucca*, *Vicikicchā*—it becomes polluted. So, we cannot perceive that all conditioned things are impermanent (*anicca*), unsatisfactory of sufferings (*dukkha*) and non-self *anattā*.

Anicca, *Dukkha* and *Anattā* are the three terms which occur in the Buddhist texts in connection with all discussions, relating to the principal characteristics of Buddhist thought and these are the three cardinal doctrines, or *Tilakkhaṇa* of Buddha's teachings which form the core of Buddhist philosophy.¹

Here, we try to discuss the "Three characters" of Buddhist thought.

1. *Dukkha*: It is one of the "Three signs of Being" of the Four Noble Truths. The First Truth is a suffering which means the non-fulfilment of one's desire. This suffering is felt by the people. Suffering may be of two kinds—a) Physical and b) Mental. It is said that whether Buddhas appear in the World or whether Buddhas do not appear in the World, it remains a fact, an unalterable condition of existence and an eternal law that all *Karmic* formations are subject to suffering (*dukkha*). A Buddha discovers this fact and masters, and after having discovered and mastered it, he announces, proclaims, preaches, reveals, teaches and explains thoroughly that all *Saṅkhāras* are subject to suffering.² Let us now explain the *dukkha* (suffering) according to Buddhism which is the first noble truth. The prime problem in this World is *dukkha* or suffering. Actually, the world is full of suffering. According to Buddha, world is established on suffering and is founded on suffering.³ Everything is bounded by suffering which lead one unsatisfied brings conflict between our desires and the facts of life. Every person is living in the world of problems and sufferings. In Buddhism, suffering signify the day to day problems of human life, the problems of an individual, the problems of each and every family, the problems of each and every community, the problems of each and every nation or country which are the conglomeration of suffering, of each of them, and that is suffering. The logic as propounded by Buddha reveals that

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association with uncongenial and undesired object or state of things, separation from desired object or object or state of things, separation from desired object or objects or state of things, and disappointment from obtaining the so-called desired object is suffering. Thus at every step of human life which is full of problems, there exists suffering in the form of disharmony or unsufficiency. Problems of food and clothing, problems of shelter, problems of our social life and surroundings are confronting us continuously and at every moment any new problems are cropping up before us in some form or other as we see for ourselves. Again, dissatisfaction of human mind make these problems all the more acute, complex and long standing. This discontent further brings forth in its trail all friction and distrust not only among the individuals but also among the communities and nations. There is thus constant struggle among the different nations of the world, people have grown passimistic. The world is full of split personalities and sad doubts have grown all around. Constant arms race has been going on among the nations of the world. This distrust, this misgiving, this hatred and malice in the mind of the people are the resultant of craving or the sense of frustration in human mind. Life according to Buddhism is only full of sufferings. Through sense faculties man is attracted to sense objects. the pleasures derived from sensual satisfactions and enjoyments are not lasting. So, all things are changeable and causes of suffering⁴ (*dukkha*).

There are three aspects of suffering. 1) Suffering in its most ordinary form, 2) Suffering of conditioned states, 3) Suffering caused by change.

Suffering arises in men when he is faced with the facts of life such as ageing, illness, death and so forth. Detachment cannot bring about suffering. Suffering means really any form of so-called existence in this world. Suffering is not lasting because it too, is subject to change.⁵

2. *Anattā* : Next in importance is the doctrine of *Anattā* which was subject matter of Buddha's second discourse delivered to his *Pañcavaggiya* companions. It is the common belief that in men there is an abiding substance called the Soul (*Ātmā*) which persists through changes to overcome the body, exists before birth and after death and migrates from one body to another. Buddha totally denies the existence of such soul. Buddha's contention was that a being was composed of five *Kkhandas*⁶ and so the soul should be identical with any one of these five or with all the five taken together or with something other than the five *Kkhandhas* but as none of these alternatives applicable to soul, Buddha strongly opposes the *Upaniṣadic* proposition relating to soul and propounds the theory that there is no soul. It may be mentioned in this

connection that there were among his disciples to identify *Viññāṇa* (consciousness) the fifth *Kkhandha* with soul but this was not tenable in view of the fact the *Viññāṇa* also is the subject to origin and decay, while soul according to the *Brāhmanic* thinkers was not so.⁷ *Anattā* doctrine is one of the 'Three characteristics' of being teaches us that neither within the bodily and mental phenomena of existence, nor outside of them, can be found anything as a self-existing real Ego-entity soul. It is the only really specific Buddhist doctrine with which the Buddhist teaching stands or falls. The doctrine of *Anattā* states that there is no permanent ego or self in the five *Khandhas* which make up the personality of a being.

The *Anattā* doctrine establishes the theory of non-existence of soul. It is the opposite of *attāvāda*, *anattā* means non-self, non-ego, impersonality. *Anattā* is soullessness. The word '*Attā*' simply means 'self'. It may be individual self or individual soul. Again, it may be universal self. The universal self is different from the individual self. It is limitless. It is the true nature of all men and beings. This self passes through all creations. The self *attā* is the 'I' but the mind and body complex is not the real 'I' or self. When one says 'He is healthy' one identifies the self with one's body. When one says 'He is worried, one identifies the self with one's mind. This identification is Universal. *Attā* forgetting its real nature believes itself to be the Ego. The ego arises when the self may be identified with the *Khandhas*. Ego and individual self are convertible terms.

According to the Pali canon there are two types of self, the big self *Mahattā* and the little self *Appātumā*. The difference between the big-self and the small-self rests in one being the true self and the other being the false self. But in reality there is no truth in the existence of self. The concept about many selves is false and fictitious. They have no existence of their own. The ego self is an imposture or false. The universal self is real self, not the individual self.⁸ Buddhism is unique among all religious system as far as the concept of existence and Soul are concerned. The psycho-physical empirical categories have been denied as the character of soul in early Buddhism, Buddha is an *anattāvādī*. According to Him, existence transmigrates at first as a *anattā* and then it has changed into nothingness or *sūnya*. But according to Brahmanical system, existence transmigrates from existence to existence till it merges into a state of eternity called *Brahma*. According to Buddha *ātman* was wrongly identified with what was not *ātman*. It is said "whether Buddha appears in the World or whether Buddhas do not appear in the World, it remains a fact, an unalterable condition of existence and an eternal law, that all that exists (*sabbedhammā*) is non-absolute (*anattā* i.e., without an

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unchangeable or absolute ego entity). This fact Buddha discovers and masters and after having discovered and mastered it, he announces, proclaims, preaches, reveals, teaches and explains thoroughly, that all that exists is non-absolute (without a permanent ego).⁹

3. *Anicca*: Impermanence is one of the three characteristics of all existences. We know that everything is subject to the law of cause and effect. Impermanency of things is the rising, passing and changing of things or the disappearance of things. The things in the world do not persist in the same way but they are vanishing and dissolving from moment to moment. A man who performs an action at one moment does not remain the same at the next moment. The pessimistic view of worldly existence and possessions is based on impermanence. Buddha repeatedly reminded his disciples that all things are impermanent and subject to origin and decay. According to the Buddhists impermanence stands as the same with momentariness, the phenomenal objects are subject to change every moment. *Anicca* is treated as the basis for the other two *dukkha* and *anattā*.

The word *anicca*¹⁰ means impermanent. It is derived from the negative prefix 'a' plus *nicca* (permanent). *Ni* means onward, downward and *i* means 'to go'.

Buddha declared to his first five disciples that everything in this creation is impermanent. At the same time he held that everything was full of suffering. He got over this problem of suffering when he realised the transient character of reality.

But the two propositions 'that everything is suffering and that everything is impermanent' are inter-related. There is no being, there is only a becoming. Every individual being is unstable, temporary and has to pass away. Impermanence is a fact which is bound to causal law and changes into another. This law depends on cause and some conditions. The impermanence is of three kinds: a) *Impermanence of life period*, b) *Momentary Impermanence* and c) *The principle of Impermanence*.

Impermanence of the life period may be explained by stating that when a man is born and gradually grows in age, his life period changes every moment. A man's hair and nails grow with time and may be clipped at intervals; yet we think that we have the same hair and nail that we had before. The things are destroyed every moment. The flame of a candle and the water of a stream always change and do not remain the same. Yet it is thought that light in the flame or water in the stream is the same. Though changing every moment yet we think that all these are as before. Our bodies consisting of external

objects and our mental or internal objects are withering or undergoing change every moment.

This impermanence also presupposes momentary impermanence. Everything is undergoing change every moment. A thing is an aggregate of what changes. Impermanence of life period gives us an immediate experiences of duration and momentary experience gives us an experience of flow. Our particular body is only changing. A being of a past moment has lived but a being of a present moment will not live as in the past. Momentary impermanence according to Buddhism, is the principle of impermanence. It denotes the principle of perpetual change which is happening at every moment in this World. It is to be stated that the principles of impermanence must be permanent or universal. Universal of life and momentary impermanence are to be from the point of time temporal in Nature and the principle of impermanence is to be temporal in character, *Samsāra* which is illusory stands as a phenomenon of ceaseless change. That which is suffering is impermanent.¹¹ In this connection, Prof. Dasgupta observes "Buddhism holds everything to be momentary so neither cause nor effect can abide. One is called the effect because its momentary existence has been determined by the destruction of its momentary antecedent called the cause. There is no permanent reality which does not undergo the change, but one change is determined by another and this determination is nothing more than that happening, this happened."¹²

Evidently Buddhism lays great emphasis on the aspect of non-permanence. The logic that has been discussed above and led the Buddhist savants to seek for an unassailable conclusion which would give a proper direction to the endeavours that could be recommended for the speaker of the truth. Indeed, truth is the most illusory element in the entire comprehension and Buddhism had made every effort to get through the mantle of illusion and arrive at what could be held as the illumination of truth. Endeavour had been made in all that has been stated above to gain an idea as to how mind of the Buddhists was working to reach this ultimate truth. This was in their own way a solution that they had arrived at. This logic has been examined by quite a number of scholars and the inherent strength of the arguments could not be invalidated though there may be found many draw-backs and lacunae in the argumentation of the critiques.

However, it cannot be denied that 'the philosophy' evolved by the Buddhists in their concept of *Tilakkhaṇa* (*Dukkha, Anattā, Anicca*) and certainly elements leading to conclusions through clarity of thinking and soundness of argumentation.

Different Percepts of Tilakkhaṇa in our Life

Reference:

1. Buattacharya, Bela, *Facets of Early Buddhism*, (Calcutta Firma KLM Pvt. Ltd., 1995), p. 113.
2. Saṅkhāras are mental dispositions vide-Govinda, A.B. *The Psychological Attitude of Early Buddhist Philosophy and its Systematic Representation according to Abhidhamma Tradition* (Patna, Patna University, 1961), p. 90.
3. Fear Leon & Mrs. Rhys Davids, ed. *Saṃyutta Nikāya*, Vol. I (London, Pali Text Society, 1884-1904), p. 40.
4. Bhattacharya, Bela. *Facets of Early Buddhism*, p. 72.
5. *ibid.*, p. 74.
6. Khandhas-According to the early Buddhists, every being is a composite of five Khandhas or constituents viz., rūpakkhanda, vedanākkhandha, saññākkhandha, saṅkhārakkhandha and viññāṇakkhandha.
7. Dutt, N. *Early Monastic Buddhism*. (Calcutta, Oriental Press Ltd., 1971), p. 230.
8. Bhattacharya, Bela, *Facets of Early Buddhism*. p. 116.
9. Govinda, A. B. *The Psychological Attitude of Early Buddhist Philosophy*, p. 90.
10. Skt. *anitya*.
11. "Yam aniccaṃ tam dukkhaṃ tam dukkhaṃ tam aniccaṃ"—*The Saddhammapakāśini, commentary on the paṭisambhidāmagga*. (P.T.S.) edited by C.V. Joshi, Vol. III. Saccakathā Vaṇṇanā p. 595.
12. Dasgupta, S. *A History of Indian Philosophy*, Vol. I (London, Cambridge University Press, 1957), p. 165.

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Gāthā Classification in the Navaṅga Satthusāsana

*Buddhadev Bhattacharya**

Gāthā as Navaṅga:

Alagaddupama Suttanta refers in the *Majjhima-Nikāya* the limbs of the teachings of *Satthā*, *Satthusāsana*.¹ In this *Suttanta Bhagavā* explained how hindrance occurs in understanding his teachings. In course of dialogue the nine kinds of the Buddha's sayings, *gāthā* is an old term used in the *Āvestā* and in the *Vedas*. The latter texts consist of the *gāthā* and *mantra* in Vedic *Sūtra*. The dialogue between *Pururavā* and *Urvaśī* and that of *Śunahśepha-ākhyāṇa*, *Suparṇa-ākhyāṇa* had been in *gāthā* type.

*Gāthā*² may be derived from the verb root *gā*, as Monier Williams recorded in *Lexicography* suggests that it had been in vogue to sing as song. In this sense Sanskrit verb root *gāti* comes from *gayāti*. In Pāli *gāthati*, really *gāthate* is found. A songstar is *gāthin*.³ *Gāthā* is neither *ṛc* nor *sāman* in the *Vedas*. The *Āvestān Yasna* holds some similarity with the *gāthā* couplets.

The meters of the *gāthā* couplets may be the oldest in the *Shākala* version of the *Rik Veda* (RV). The *Narashamsi gāthā* in the RV speaks about the Vedic tradition of *gāthā* similarly as Maurice Winternitz holds. *Gāthā* were mostly displayed as the *grāma geyagāna* of the Vedic people in popular manner. Those *grāma geya-gāna* were different form of *Rcā-gāna* or *ārcika gāna*, song displayed in course of the Vedic fire rituals *yajña* in other occasions.

M. Winternitz remarks about the *gāthā* songs in the Middle-Indo-Āryan (MIA) dialect; "...Now in these Buddhist works there is frequently only the prose in Sanskrit, while the interspersed metrical pieces, the so-called "*Gāthā*" (i.e. "songs" or "verses") are composed in a Middle Indian dialect, which has therefore, been called "*Gāthā* dialect".

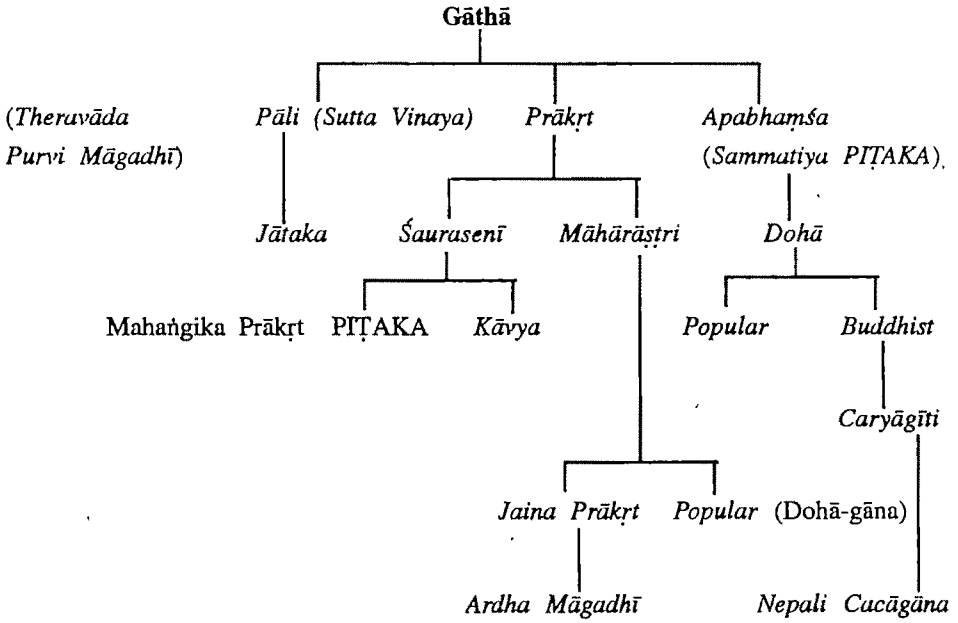
Winternitz therefore, mentioned that the *gāthā* which are come down to us as *Satthusāsana* were in Pāli or in Prākṛt. That means dialects in which the common people *Prākṛtajana* used to compose the *gāthā*.

Winternitz refers Pāli *gāthā* used by the Buddhists, and the Prākṛt *gāthā* literature. In *Apabhraṃśa* couplets some trends of *gāthā* songs may be traced. The languages hold some peculiarities than Sanskrit verses and the *gāthā*⁴ in the *Vedas*.

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Gāthā Classification in the Navaṅga Saṁthusaṁsana

Besides the *gāthā* verses in Pāli, the Buddhist Sanskrit literature⁵ particularly the *Vaipulya Sūtras* preserve a tendency of Sanskritisms in a crude manner. Senart designated such trend in Buddhist Sanskrit as the Mixed Sanskrit. Some specimens of the Pāli *gāthā* and those of *Gāthā Sanskrit* may be given here to example peculiarities.



Gāthā in the Pāli Literature:

The *Theravādin*, preserved the *Buddhavaṇṇa*, the teachings of Gautama, the Buddha in the Pāli language. They claimed that the Buddha used to speak in the local speeches like Māgadhī, Kosambī or that of Kośala etc. with the ordinary persons, *puṭhujjana*.

The Pāli literature⁶ may be divided in two-broad sections, the teachings of the Teacher (Buddha) *Saṁthusaṁsana* and the sayings of the erudite taught monks (*Theras*) *Theravaṇṇa*. Generally the divisions are canonical and non-canonical. In the later section no *gāthā* is available. The *Sutta Pīṭaka*, *Theragāthā* and *Therīgāthā* are not *Saṁthusaṁsana* but those are regarded excellent sayings of the *Thera* and *Therīs* associated with *saṁthā* in most cases. In the *Jātaka Aṭṭhakathā* occasional mention of *gāthās* are found. Here the words *sāsaṇa* and *vaṇṇa* in Pāli suggest separate significance. The former is formed by the Pāli verb root $\sqrt{\text{śās}}$ to teach, while presumably *saṁthā* used to speak out some condensed pithy saying lorded out important teachings. Those are believed to be the spontaneous utterance by *Saṁthā*. Those were distinct

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from the Vedic *gāthā* narrating an episode or a dialogue, or a kind of narration in praise of a person. In that respect *gāthā* verses in the *Tiṭṭaka* are significant. Secondly in the *Nikāya* text occasional *gāthā* are observed as the metrical composition along with the prose text. In that respect the *gāthā* mentions in the *Khuddakanikāya* and in the *Majjimanikāya*, *Samyuttanikāya* and *Aṅguttaranikāya* may be regarded as *Satthusāsana*.

Gāthā in Buddhist Literature:

Now let us examine how did the *gāthās* in the Buddhist literature in Pāli, Sanskrit and Prakṛts generate. In this regards Winternitz observes: "As generally recognized as the hoary past of this poetry is also its significance for the knowledge of the old doctrine of Buddha. And the *Suttanipāta* is, besides the *Dhammapada*, perhaps the most frequently quoted text in all works on Buddhism. In short, the *Suttas* of this collection are esteemed generally also as works of poetic art. Winternitz, 1929: 90-91. Some instances are:

*ramanīyāni araṇṇāni, yattha na ramato jano/
vītarāgā remissantiṇ ate kāmagavesino //10//*

Tibetan:

**gang du skye bo mi dga' ba'i/Dgon pa rnam ni names dga' ste'dod
pa rzes su mi 'tshol b'i/'dod chags bral ba de rnam dga'/Dghra bcom
p'i snges tshn te/le'i bdun p'o//**

Tr. Delightful are the forests where worldings finds no joy. There the passionless will rejoice, for they seek no sensual pleasures.⁷

As adequate *Apabhraṃśa* material other than fragments manuscript leaves of the Sanskrit from the Central Asian excavation are available now *Apabhraṃśa gāthās* from the *Tiṭṭakas* cannot be examined. But a large number of *dohā*, *vajragiti*, *caryāgīti*, *sahajagīti* composed by the *Siddhācāryas* in between the 8th century to the 12th century are samples of metrical composition of *Apabhraṃśa* of the later Buddhism.

*sasu ghare ghali¹ koñcā² tāla³/
canda suja veṇi pakhā phāla⁴/*

1. *Ghali*<Prakrit root *ghalla*=*shipa* 'throw'. *Ghāla*-in Bengali means 'to injure'; in Hindi it has two meanings 'to put' and 'to kill'. Tibetan rendering 'go', 'understand', 'to perceive mentally'.

2. *Koñcā*<kushc 'crooked' has been rendered in Tibetan as '*lde kyog*' which is very literal.

3. *tāla*- 'a bolt' is in Tibetan version '*lde mig*', 'a key or a lock'.

4. *phāla*<Prakrit *phādra* or *phāla*<*pathaya* causative of *patha* 'tear';

Gāthā Classification in the Navaṅga Saṭthusāsana

compare Hindi *phādhana*, *phathanā*; Bengali roots *phath*, *phadha*; Tibetan rendering 'glegs can' *phalaka* 'a board' is to be corrected as 'bregs can' to cut asunder'.⁸

In the Pāli *Tipiṭaka* several *gāthās* are found in the *Suttapiṭaka* consisting of the *Nikāyas*. Among them, *Suttanipāta*, *Jātaka*, *Dhammapada* may represent older status of Pāli having their lien to old Vedic speech. *Theragāthā* and *Therīgāthā* although hold 'gāthā' in title but do not represent old *gāthā* style. In this respect, Winternitz attributes greater credit of the *gāthā* portion in the *Jātakas* and also the old Jaina's *gāthās* of Prākṛt. The *gāthā* in this concern refer to the metrical composition of precised sayings by the Buddha and expression leading to linguistic peculiarities.

*nerañjarāyam bhagavā uruvelavassapam jaṭilam avoca/
sa ce te kassapa agaru viharemu ajjhuṇho aggisālamhi//*

*Mahāvagga (Pali pub. Board, Nalanda, 1956) pp. 26.⁹

The Buddhist *Nikāya* and fragment of *Āgama*, have come down to us in the mixed composition. The nine *Dharma Paryāya*¹⁰ texts in Sanskrit are otherwise named *Vaipulya Sūtra*, because *Vaipulya* literary means extensive. Here also we have seen the mixed composition. *Gāthā* is metrical composition together with prose matter. In general, those sayings in the metrical composition *gāthā* are precise in expression and condensed in substance. The metrical compositions are therefore, presumed to be an earlier in the following ground:

1. Convenient to keep in memory. 2. Easy to detect error in recitation of a verse on account of metrical structure. 3. Phonograms in different meters are popularly elegant and pleasant to listeners for lucidity. 4. A *gāthā* as the Buddha-saying is believed to be spontaneous out burst having both *nitārtha* and *neyārtha*. 5. The language with less Sanskrit grammatical orderliness is elegant to listen and melodious in short presentation. 6. Simplification in expression for usage.

In may be assumed that Gautama and Buddha dealt the metrical composition in a novel process that had been invoked by Vedic seers and other intelligent exponent of the pre-Buddhist days.

Notes and Referances:

1. According to the Buddhist tradition preserved in Pāli *Saṭthā Saṭthusāsana* and in Sanskrit *Buddhavaṇana* may be either nine or twelve kinds.
- (a) 1. *Sūtra*, prose sermons (saying of the master), 2. *Geyya*, sermons in a mixture of prose and verse, 3. *Veyyākaraṇa* (*vyākaraṇa*), explanations, Commentaries,

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4. *Gāthā*, stanzas, 5. *Udāna*, pithy sayings, 6. *Itivuttaka*, short speeches beginning with the words; "Thus spoke the Buddha", 7. *Jātaka*, stories of former births of Buddha, 8. *Abbhutadhamma*, reports of miracles, 9. *Vedalla*. Teachings in form of questions and answers,
- (b) 1. *Sūtram-mno'i sdi*, 2. *Gey(y)am-dbyans Kyis bsñad pa'i sdi*, 3. *Vyākaranam-lun stam pa'i sde*, 4. *Gāthā-tshigs su bead pa'i sde*, 5. *U(d)dānam-ched du brjod pa'i sde*, 6. *Nidānam-glen bshi'i sde*, 7. *Avudānam-rtogs par brjod pa'i sde*, 8. *Itivrittakam-de lta bu byun ba'i sde*, 9. *Jātakam-skyes pa'i babs kyi sde*, 10. *Vāipulyam-cin tu rgyas pa'i sdo*. 11. *Adbhūta-dharmal-rmad du byun ba'i chos kyi sde*, 12. *Upadecah-glan la phub pa'o bab par bstan pa'i sde*.
2. M. Monier Williams shows that "*Gāthā*, as m. a song, RV. i, 1 67, 6 & ix, 11, 4; SV. (*Gāthā*), f. id. RV; a verse, stanza (especially one which is neither *Rik*, nor *Sāman*, nor *Yajur*, a verse not belonging to the Vedas, but to the epic poetry of legends or *Akhyānas*, such as the *Sunaśepa-Akhyāna* or the *Suparn.*), AV.; TS; TBr. SBr. & c.; the metrical part of *sūtra*, Buddha; N. of the *Ārya metre*; any metre not enumerated in the regular treatises on prosody; (cf. *rig-gāthā*, *riju-gāthā*, *yajana-gāthā*.)-*pati* (o *tha*-), m. lord of songs, RV. i, 43, 4. -*sravas* (o *tha*-), mfn. Famous through (epic) songs (*Indra*), viii, 2. 38." Sanskrit-English Dictionaries. Monier Williams, Motilal Banarasidass, Delhi, 2002, p. 1120.
3. "*Gāthāka*, as m. (Pāṇini. iii, 1.146) a singer (chanter of the *Purāṇas*), Pāṇini. I, 1, 34, Kas. Rajat. VII, 934; (ika) f. an epic song, Yajn. I, 45; MBh. Iii, 85, 30; Ratna v. ii, 5/6. *Gāthin*, mfn. Familiar with songs, singer, RV. i. 7,1; MBh. Ii, 1450; (i), m. (Pāṇini. Vi, 4, 165) N. of Visvāmītra's father (son of Kaushika), R. Anukr. (inas), m. pl. the descendants of *Gāthin*, Ait Br VII, 18 (v. 1); (ini), f. N. of a meter (containing 12+18+12+20 or 32+29 syllabic instants." pp. 352. A Sanskrit-English Dictionary by M. Monier-Williams, Motilal Banarsidass Publishers Private Limited. Delhi Corrected Edition, 2002.
4. T.W. Rhys Davids and William Stede elaborately explain the significance of *gāthā* in PED. *Gāthā*: (f) [*Vedic gāthā*, on der" see *gayate*] A verse. Stanza, line of poetry, usually referring to an *Anuṭṭhub*. Ban or a *Tuṭṭhub*, and called *catuppādā gāthā*, a stanza (*shloka*) of four half-lines A. 11. 178; J. IV. 395. Def. as *akkhara-padaniya-mitaganthia-vacana* at Kha 117. For a riddle on the word see S. I. 38. As a style of composition it is one of the nine *Angas* or divisions of the canon (See *navanṅga-satthu-sāsana*). PL. *gāthā* Sn. 429; J.11. 160; *gāthās* Vin. 1.36.38; Kh V. intr.-*gāthāyo giyamāna* uttering the lines Vin 1.38-*anantaragāthā* the foll. Stanza J. IV. 142; Sn. 251; j 1.280; Dh 102 (osatan) -*abhigita* gained by verses S 1.167=Sn 81, 480 (*gathayo bhasitva luddhan* com. ch. Ger. "ersungen")-*avasane* after the stanza has been ended Dha 111.171;-*jananaka* one who knows verses Anvs. p. 35;-*dvaya* (nt.) a pair of stanzas J 111.395 sd; Pva 29, 40;-*pada* a half line of a *gāthā* Dh. 101;

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Kha 123; *sukhattam* in order to have a well-sounding line, metri causa, Pva 33. Pali English Dictionary Edited by T.W. Rhys Davids and William Stede Munshiram Manoharlal Publishers Pvt. Ltd. 1989 pp. 248.

5. In the context of seething the name of Buddhist Hybrid Sanskrit (BHS), Edgerton says that ancient texts of the Buddha's teachings were in four languages:
 1. Standard Sanskrit, which Asvaghosa and others used.
 2. Pāli, which is the secret language of Southern Buddhism.
 3. Prākṛit, in which the *Dharmapada* was written, and
 4. BHS in which the north Indian Buddhist literatures were found.

The last is regarded to be based on the Old Middle Indic vernacular but its name, nature, etc., have not yet been properly figured out.

6. It is said the *Visuddhimagga*, of the *Samantapāsādikā* (commentary to the *Vinayapiṭaka*), of the *Sumaṅgalavilāsinī* (commentary to the *Dīghanikāya*), of the *Papañcasūdanī* (commentary to the *Majjhimanikāya*), of the *Sāratthapakāsinī* (commentary to the *Samyuttanikāya*) and of the *Manorathapurāṇī* (commentary to the *Anguttaranikāya*). Moreover, in the *Gandhavaṃsa* the commentaries *Kankhāvitaraṇī* (to the *Pātimkka*), *Paramatthakathā* (to the seven books of the *Abhidhammapiṭaka*) and the commentaries to the *Khuddakapāṭha*, to the *Dhammapada*, to the *Suttanipāṭa*, to the *Jātaku* and to the *Apadāna* are ascribed.

There is scarcely any doubt that Buddhaghosa is also the author of the commentaries on the *Abhidhammapiṭaka*, or at least of the *Atthasālinī* (commentary on the *Dhamma Saṅgani*) the *Sammoha vinodanī* (commentary on the *Vibhaṅga*) and the commentary on the *Paṭṭhāna-Pakaraṇa* and most likely of the *KhuddakaPāṭha* and the *Suttanipāṭa*.

On studying the three books by Edgerton-grammar, Buddhist Sanskrit Reader and Dictionary of Edgerton it can be candidly said that Edgerton has studied the works of BHS only from the linguistic point of view as he has tried to show its relation with *Pāli*, *Ardha-Māgadhī* and *Apabhraṃśa*.

7. *Dhammapada-Arahanṭavagga*-ed. Chimada Rigajin Lama. C.I.H.T.S. Sarnath, 1982. The Dalai Lama Tibeto-Indological Studies Series, Vol. IV.
8. *Gundari Pada* verse, Caryagiti-kosa of Buddhist Siddhas, ed. Prabodh Chandra Bagchi and Santi Bhiksu Shastri, Visva Bharati, 1956.
9. S.K. Pathak: The Language of the Ārya Mañjuśrīmūlakalpa (tantra) *SAMYAG-VAK SERIES VI*, Aspect of Buddhist Sanskrita, ed. Kameshwar Nath Mishra, CIHTS, Sarnath Varanasi, 1993.
10. The nine *Dharma Paryāya* texts are otherwise named *Vaipulya Sūtra*, because *Vaipulya* literary means extensive. Nine *Dharma Paryāyas* are generally enumerated as follows: *Aṣṭasāhastrikā Prajñā-Pāramitā Sūtra* 2. *Suddharma*

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Puṇḍarīka Sūtra, 3. *Lalitavistara Sūtra* 4 *Laṅkāvatāra or Saddharma Laṅkāvatāra Sūtra*, 5. *Suvarṇa Prabhāsa Sūtra* 6. *Gaṇḍavyūha Sūtra* 7. *Tathāgataguhyaka or Tathāgataguṇa-jñāna Sūtra*, 8 *Samādhirāja Sūtra*, 9. *Duṣabhūmiśvara Sūtra*.

We are scarcely justified in regarding this as an attempt at a classification of "The *Mahāyāna* Canon." The so-called "Nine *Dharmas*" are not the canon of any sect, but a series of books which were compiled at different times and which belonged to different sects, but which, at the present day, are all held in great honor in Nepal. Winternitz p. 282-283.

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Buddhist Primary Education on Social Harmony

*Bhikkhu Sumanapala**

Religion is not a creed, but a vital process of our Indian society. The religious quest spring from the consciousness of the imperfection and suffering of the world. Buddha traces suffering to selfish desire (*Taṇhā*). In practical sense, we know that suffering is the result of tension between a living creature's essential impulse to try to make itself into the center of the universe and its essential dependence on the rest of the creation. Thus as a unique unit of a society in a given area man binds the individual with selfish desire, becomes the slave of the society. We can overcome our selfish desire (*Taṇhā*). Infact, the entire Buddhist literature contain those very teachings, which help us to eliminate selfish desire and overcome suffering. Passages of the early Theravāda scripture¹ show that the faith and message delivered to the disciple and the first monk followers were regarded by them not as a 'system', but as a way of life, of form of self-culture. It is way (*Magga*) of deliverance of suffering mankind. Buddha urges his disciples thus— "Go forth, O Bhikkhus, on your wandering, for the good of Many—for the happiness of the Many, in compassion for the world—for the good of Many—for the happiness of the Many, in compassion for the world—for the good for the welfare, for the happiness of gods, and men."² That are why monk and laymen inter-course was a regular feature of Buddhist monastic life from the very beginning. All education, sacred and secular, was in the hands of the monks.³ Where and when the '*Khuddakapāṭha*', a small treatise of the *Khuddakanikāya* in the *Suttapiṭaka* of *Tipiṭaka* was taken as compulsory text for Buddhist primary education is not very clear to us. It is to be noted that this small and seemingly insignificant text is taken by Theravāda Buddhist Saṅgha as basic text for *Sāmanera*-novice monk. It possesses a high authority in the Theravāda country like *Sri Lanka*.

It is already said that this very text belongs to the *Khuddakanikāya*. The *Khuddakanikāya* is the fifth and the last division of the *Suttapiṭaka*. According to *Buddhaghosa*, the great Pāli Commentator, it is composed of fifteen independent treatises: (i) *Khuddakapāṭha*, (ii) *Dhammapada*, (iii) *Udāna*, (iv) *Itivuttaka*, (v) *Suttanipāta*, (vi) *Vimānavathu*, (vii) *Petavatthu*, (viii) *Theragāthā*, (ix) *Therīgāthā*, (x) *Jātaka*, (xi) *Mahāniddeśa*, (xii) *Cullaniddeśa*, (counted as

* Subhasis Barua, ICCR Scholar

one treatise by B.C. Law), (xiii) Paṭisambhidāmagga, (xiv) Apadāna, (xv) Buddhavaṃsa, and (xvi) Cariyāpiṭaka.⁴

The Khuddakapāṭha is the text taking its name “Khuddaka” from its first four Suttas which are very brief and short lessons or short in size.⁵ “Pāṭha”⁶ means reading or ‘text reading’ or ‘passage of a text’. Once Buddhaghosa indicates the subtle teachings of Buddha contained in the Khuddakapāṭha—

“Khuddakāṇaṃ gambirattā kiñcāpi ati dukkarā,
Vaṇṇanā mādisena’ esā abethantena sāsanaṃ”.

i.e., how difficult for a person such as himself not understanding the doctrine to write commentary on the Khuddaka’s. The Khuddakapāṭha is a selection made out of the texts of the Canon. Like the other treatises of Khuddakanikāya, its contents are of different times, Naturally, some of its parts belong to the earliest period while to the latest stratum of the Pāli Canon. The Khuddakapāṭha consists of nine texts. The first text is Buddhist creed. This is known as the refuge formula, better known as Saraṇattayaṃ or Tisaraṇaṃ.⁷

Buddhaṃ saraṇaṃ gacchāmi,
Dhammaṃ saraṇaṃ gacchāmi,
Saṃghaṃ saraṇaṃ gacchāmi,

The second text gives the Ten Commandments or Veramaṇi or prohibitions or abstinence called ‘Dasasīla’ or Dasasikkhūpada for the sāmanera. The first five are the Buddhist Pañcasīla:— 1. Pānātipātā veramaṇi, 2. Adinnadāna veramaṇi, 3. Kāmesumicchācārā or Abrahmacariya veramaṇi, 4. Musāvādā veramaṇi, 5. Surāmerayamajjappamādaṭṭhānā veramaṇi. These first five commandments are meant for the layman and the rest of the Ten Commandments⁸ are for the entire monk community, not only for novice, They are:— 6. Vikālabhojana veramaṇi, 7. Nacca-gītavādita-visuka-dassanā veramaṇi, 8. Mālāgandha-vilepana-dhāraṇa-maṇḍana-vibhusanaṭṭhanā veramaṇi, 9. Uccāsayanā-mahāsayanāveramaṇi, 10. Jātarūpa-rajata paṭiggahanā veramaṇi.

This is most important part of this text. Pañcasīla teaches us the Buddhist way of life. In the society how an individual can avoid conflicts with its surroundings living and nonliving. Infact, ‘conflicts in the world are conflicts in the human soul-enlarged. If men were at peace within themselves, the outer conflicts between nations would inevitably cease. By practicing the Buddha’s Pañcasīla we will develop patience, courage, love and unselfishness. The Buddha teaches us that even in an age of anxiety and violence, it is possible to gain and maintain inner harmony, which is not at the mercy of outward circumstance.⁹

Buddhist Primary Education on Social Harmony

From the religious points of view it is to be noted that almost all forms of Buddhist religious practice begin with the cultivation of morality (*sīla*). Before a person can enter into deep state of meditation, he is expected to be moral person. The cultivation of morality for monks and nuns was traditionally based on a detailed set of rules or precepts compiled during and shortly after the historical Buddha's life time, which concerned virtually every aspect of a monk's life. In most Buddhist traditions, these rules have been altered very little even though they have not always been followed literally or have been supplemented with other sets of rules.¹⁰

The third text is just for enrichment of our general knowledge which deals with the thirty-two parts of body technically called 'Dvāṭṭimsākāraṃ'; they are as follows:—*Atthi imasmiṃ Kāye, Kesā, Lomā, Nakhā, Danta, Taco, Maṃsaṃ, Nahāru, Aṭṭhi, Aṭṭhiminja, Vakkam, Hadaṃ, Yakanam, Kilamakam, Pihakam, Papphasam, Antam, Antagunam, Udariyam, Karisam, Matthalungam, Pittam, Semham, Pubbo, Lohitam, Sedo, Medo, Assu, Vasā, Khelo, Singhānika, Lasikā, Muttanti*.¹¹

The fourth text is the *Kumārapaṇha*, which contains ten simple queries. By these queries *sāmareras* are given a simple idea about the Buddhist philosophy. Primarily they memorize it as simple text like others but in near future when they enter into the deep learning of Buddhist literature, they can understand the significance of those queries. As example, the first queries, *Eka nāma kiṃ? Sabbe sattā āhāratṭhikā*, i.e. what is meant by one? Answer is 'all beings live on food'. This is the first and foremost truth of the world. Without food the existence of this living world is not possible. The second one is, *Dve nāma kiṃ?* That is what two means. Answer is *Nāmaṇca rūpaṇca* i.e. Mind and Matter, these conventional terms connote special meaning in the *Abhidhamma* doctrine.

The *Abhidhamma* investigates mind and matter, the two composite factors of the so called being to help the understanding of things as they truly are, and a philosophy has been developed on those lines. Based on that philosophy, an ethical system, has been evolved; to realize the ultimate goal *Nibbāna*.¹² Thus gradually we may notice the queries and answers become intricate.

The next five suttas viz., the *Maṅgala*, the *Ratana*, the *Tirakuḍḍha*, the *Nidhikunda* and the *Karaṇīyamettā* are very important from the social point of view.

The *Maṅgala* sutta¹³ contains the social duty of a householder. It mentions that it is not good to serve the unwise but it is always good to attend to the learned people and to pay your homage and your respect to those who are

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worthy of homage, to dwell in a good place. It is better to have performed meritorious acts. It is good to do your duties towards your parents, to do vocation which is peaceful, to give alms to lead a life which is religious, to help relatives and to perform good acts, to try to do something which is free from sin, to refrain yourself from the use of intoxicants and to remain faithful in virtue, reverence, humility, contentment and gratitude, and always try to come and attend to religious sermons at proper time, to have patience and sober attitude in speech, to visit the Order of monks, to do something for holding religious discourse at proper season, to have a mind unmoved by ups and downs of life, and free from sorrow, impurity and tranquil.

Then Ratanasutta¹⁴ describes how we will tranquilize our disturbed mind. It is also to be noted that this *sutta* strictly follows the Buddhist rules. The Buddha delivered his excellent doctrine for the welfare of mankind. The wise whose old *karma* were destroyed and no new *karma* was produced, whose heart no longer felt for future existence, whose seeds of existence were no more and were destroyed totally and like a lamp which was extinguished so his desires were quenched:—

Yaṃ kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ panitaṃ,
Na no samaṃ atthi Tathāgatena,
Idaṃpi Buddhhe ratanaṃ panitaṃ,
Etena saccena suvatthi hotu. Ratana sutta. Verse-III

Varo Varaññu varādo varāharo
Anuttaro Dhammavaraṃ adesayi,
Idaṃpi Buddhhe ratanaṃ panitaṃ,
Etena saccena suvatthi hotu. Ratana sutta. Verse-XIII

The Tirakuddha sutta¹⁵ represents the earliest known Buddhist formula of offering oblations to the departed spirits, a custom evidently taken from the general custom of the Hindus.

The Nidhikaṇḍa sutta¹⁶ contains the idea of distribution of our worldly possessions in proper way (Thāvara sampadaṃ). Observing the man's nature of hiding treasures and other costly things in a pit near water or other hiding places, Buddha declares that the real treasures for men are Dāna (Charity), Sīla (morality), Saṃyama (self-restraint), Dama (mind-control). When one gives generously and practices moral precepts, applies self-restraint and gains spiritual mastery over his mind these real treasures are well-stored up for men and women. It is to be noted here that in Buddhist literature there is clear direction of maintenance of livelihood by equal share of earning.

Buddhist Primary Education on Social Harmony

Ekena bhoge bhuñjeya dvīhi kammaṃpayojaya.
Catutthaṃhi nidhāpeyya, āpadesu bhavissati.¹⁸

i.e. Divide your earnings into four parts, one fourth is used for family maintenance, two fourth is used as capital for new investment and again, one fourth is stored for emergency situation.

The Karanīyamettā sutta¹⁹ is the most important *sutta* of the Khuddakanikāya. It prescribes the qualities of an ideal person in our society. A person should be diligent, straightforward, upright, obedient, gentle, and not vain-glorious. He should not do any mean acts for which the wise might abuse him. Let all creatures be happy and prosperous, let them be contented. A person should not deceive another, nowhere and in no way should show disrespect to any one. Let none out of anger or sense of resentment wish misery to another. A person should cherish boundless goodwill towards all beings without embracing false views and false doctrines, the virtuous man possessed of insight subduing his desire for sensual pleasures, will never be born in the womb.²⁰

More over, the Karanīyamettā sutta, the blue print of loving kindness, tells us how the boundless compassion should be cultivated towards all living beings without any distinction whatsoever. The friendly attitude to be cultivated towards all living beings is found in the list of the four sublime Abodes (Brahma Vihāra) discussed there very aptly.

Mettañca sabbalokasmim,
Mānasam bhāvaye aparimānam
Uddham adho ca tiriyañca,
Asaṃbādham averam asapattam. Mettā sutta. Verse-VIII

Tiṭṭham caram nisinno vā
Sayāno vā yāvatassa vigatamiddho
Etaṃ satim adhiṭṭheyya,
Brahmametaṃ vihāraṃ idhamāhu. Mettā sutta. Verse-IX

Now, the nature of the *Brahmavihāra* is exemplified by a very common example like immortal relationship between mother and son thus—

Mātā yathā niyaṃ puttam
Āyusā eka puttamanurakkhe,
Evampi sabbabhūtesu,
Mānasam bhāvaye aparimānam. Mettā sutta. Verse-VII

Conclusion:

From the study of these simple commands to his followers as reflected in this text it is evident, that Buddhism is not a religion of individual salvation it

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is deeply involved in the greatest welfare of the society, both mundane and spiritual. The Buddha imposed certain social obligation upon his followers, both lay and monastic. This noble spirit of kindness and brotherly affection is the guiding principle in the programme of social service organized by the Buddhist Saṅgha. The kindness (Mettā) and compassion (Karuṇā), sympathetic joy (Muditā) the third and fourth is equanimity (Upekkhā), which are prescribed as means of purification of the mind, are essential ingredients for composition of a happy human society, apart from their spiritual value. Maitrī or Mettā, and Karuṇā, love and compassion are fundamental inspiration of social service. The benevolent acts have a direct impact on the attitude of life. To a Buddhist social service programme is a process for his spiritual gain for him the work is worship, a sādhana.

Buddhism aims at achieving not only spiritual progress and happiness but also the good order and property of society. The main reason for becoming a Buddha sāvaka (sāmaṇera/Bhikkhu-Bhikkhuni/Upāsaka/Upāsikā) is to preach the Dhamma, which leads people to disinclination for sensual pleasure because attachment to something causes greed, lust, resentment, anger, conflict and maltreatment. To eradicate those evils from our society Buddha prescribes—

Na hi vereṇa verāni sammantidha kudācanaṃ,
Averena ca sammanti; esa dhammo sanantano.²¹

If one individual is able to follow the basic teaching of Buddha he can happily make his way of life.

Notes & References:

1. Tipiṭaka, three baskets, is the Pāli name (Skt. Tripiṭaka) of the Pāli Canon maintained by the Theravāda Buddhist School. It consists of three main divisions called Vinaya piṭaka, Sutta piṭaka and Abhidhamma piṭaka. Jayawardhana, Somapala. Hand book of Pāli literature, karunaratne and sons Ltd. Srilanka. 1994, p. 165.
 2. “Caratha, Bhikkhave cārikaṃ bahujaṇa hitāya, bahujaṇa sukhāya, lokānukampāya athāya hitāya sukhāya deva manussānaṃ, Mahāvagga, p. 27. See also Barua, Rabindravijay. The Theravāda Saṅgha, The Asiatic society of Bangladesh, Dacca, 1978, p. 6.
 3. Banerjee, Biswanath, and Chowdhuri, Sukomal, (Ed.) Buddha and Buddhism, The Asiatic society, Kolkata, 2005, p. 112.
- * “Sāmaṇera” novice monk temporary member of the order, who has vowed to uphold the ten precepts but has yet to received full ordination that means full-fledged membership of the Order.

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4. Law, B.C., A History of Pāli Literature, Indica Books, New Delhi, 2000, p. 204
5. Ibid., p. 205.
6. Rhys Davids, T.W. and Stede, William, Pāli-English Dictionary. Motilal Banarsidass, pub. Pvt. Ltd. New Delhi, 1997, p. 451.
7. According to the Mahāvagga it appears that the two merchants Tapassu and Bhallika were the first lay disciples in the world. There was no Saṅgha, at that time; their declaration of taking refuge by which they become upāsakas could refer only to the dyad (The Buddha and the Dhamma) instead of the triad of the Buddha, the Dhamma and the Saṅgha. Yasa, the son of setṭhi of Benaras, was the first person in the world that becomes a lay disciple by the formula of the holy triad. "I take my refuge in the Buddha (Enlightened one) I take my refuge in the Dhamma (truth/religion), I take my refuge in the Saṅgha (order). Law, B.C. A History of Pāli Literature, Indica Books, New Delhi, 2000. p. 205, Cf. Sacred Books of the East, Vol-XII, p. 106.
8. (i) Avoidance of life slaughter (ii) Avoidance of theft (iii) Avoidance of leading irreligious life, (iv) Avoidance of falsehood, (v) Avoidance of drinking spirituous liquor, (vi) Avoidance of taking food at improper time, (vii) Avoidance of dancing, singing and music (viii) Avoidance of using garlands, scents ointment and avoidance of ornamentations, (ix) Avoidance of using luxurious and magnificent house-hold furniture, (x) Avoidance of using gold and silver. Mahāvagga, pp. 86-87. See also, Law, B.C. A History of Pali Literature, Indica Books, New Delhi, 2000. p. 206.
9. Radhakrishnan, S. general preface, p. iii. The Kathāvatthu, Pāli publication Board, Nālanda Devanāgarī edition, Nālanda, 1961.
10. Ven, Hien (Ed.) The seekers glossary of Buddhism, The corporate Body of the Buddha educational foundation, Taipei, Taiwan Roc, 2003, p. 593.
11. The 32 parts of the body, e.g. hairs of the head, nails, teeth, liver, skin, flesh, spleen, abdomen, bile, phlegm, lungs, mucus, pus, blood, kidney, marrow, etc. (cf. Visuddhimagga, I pp. 249-265, Sammohavinodani, Singhalese (Ed.) pp. 49-630 cf. The thirty-one of the body excepting Mattake Matthaluṅgaṃ, are also mentioned in the Mahāsatipatṭhāna suttanta of the Dīgha Nikāya, vol. ii, p. 293, and in the Satipatṭhānasuttam of the Majjhima Nikāya, vol. I p 57 Mrs Rhys Davids translate "Dvāttimsākāraṃ" as the thirty-twofold formation (vide the Minor Anthologies of the Pāli canon, pt. I S.B.B, 1931) Law, B.C A History of Pāli Literature, Indica Books, New Delhi, 2000, p. 206. See also Hazra, K.L. Pāli Language and Literature. D.K. printworld (P) Ltd. New Delhi, 1998, p. 271.
12. Narada Thera, The Dhamma is it a philosophy? Banerjee, Biswanath, and Chowdhuri, Sukomal, (ed.) Buddha and Buddhism. The Asiatic society, Kolkata, 2005, p. 107.

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13. Law, B.C. A History of Pāli Literature. Indica Books, New Delhi, 2000, p. 207
See also, Hazra, K.L. Pāli Language and Literature, D.K. print world (P) Ltd. New Delhi, 1998, p. 272, Khuddakapāṭha, P.T.S. pp. 2-3. There is a commentary on this sutta known as the Maṅgalatthadīpani. This sutta also occurs in the Sutta Nipāta. But the title of the sutta in the Sutta Nipāta is Mahāmangala suttaṃ, Sutta Nipāta, P.T.S. pp. 46-47.
14. Law, B.C. A History of Pāli Literature, Indica Books, New Delhi, 2000, p. 207, See also, Hazra, K.L. Pāli Language and Literature, D.K. Print World (P) Ltd., New Delhi, 1998, p. 272 Khuddakapāṭha, P.T.S., pp. 3-6.
15. Ibid. p. 208, Ibid. p. 273, Ibid. KDP. P.T.S. p. 6. Cf. Petavatthu (P.T.S.), p. 4-5 Tirakuddha, Petavatthu. Mrs. Davids Rhys calls this sutta as "The saying on over the walls".
16. Ibid. p. 209, Ibid. p. 273, K.D.P. P.T.S. p. 7.
17. Yassa dānena sīlena,
Samyamena damena ca,
Esa nidhi sunihito hoti,
Itthiyo purisassa vā
Ācariya Buddhārakkhita, Buddha vacana Trust, Bangalore, 2005,
Khuddakapāṭha, Nidhikanda sutta, Verse-VI.
18. Primary Bauddha Dharmiya sikkhā O Khuddakapāṭha, Sāsana sevaka Saṅgha, Chittagong, Bangladesh 1998, p. 65.
19. Law, B.C. A History of Pāli Literature, Indica Books, New Delhi, 2000, p. 209 See also, Hazra, K.L. Pāli Language and Literature, D.K. Print World (P) Ltd. New Delhi, 1998, p. 273. Khuddakapāṭha, P.T.S. pp. 8-9. Cf. Sutta Nipāta, p. 25 but the title of the Sutta is Mettā sutta or "Saying on amity".
20. Ibid. p. 209, Ibid. p. 273-274.
21. Dhammapada, Yamaka vagga, Verse-V, 'porānapakitti' in Asokan inscription (Minor Rock Edict-I) Cf. Pāli porāniya (porānika) pakati in Fausboll's Jātaka, Vol-VI, p. 151.

Some Avadāna-Kalpalatā Stories Resemble to the Pāli Sources

*Malavika Bandyopadhyaya**

The Bodhisattva-Avadāna-Kalpalatā as its name suggests, is a wishfulfilling prospective creaper of glorious deeds performed by the Bodhisattva. Bodhisattva in the Buddhist thought refers to the elect persons engaged in performing altruistic service for others by total dedication. If required, a Bodhisattva will not hesitate to render service at the cost of one's life.

It may not be irrelevant to cite a dictum of Swami Vivekananda, "Be respectful to all, be vigorous and dedicate your life for the welfare of others." Vivekananda appeared in our days, Kṣemendra appeared in the 11th century. He did not utter any dictum. He cited instances of the human beings and the animals, who preferred to dedicate themselves for the altruistic mission of their personal life. In that respect the text aims to substantiate that dedication for the welfare of others was the moto of the life. That is the Bodhisattva ideal.

Bodhisattva ideal

Buddhism had been introduced by Śākyaputra Gautama after his enlightenment (Bodhi). He was called Buddha. Literally means the awakened one. The Tibetan equivalent of Buddha is Sangsrgy as the Sangs means one who has awakened from asleep. Rgyas means the excellent and extensive one. That means Sangsrgyas is he who has awakened thoroughly with excellence.

Again Bodhisattva in Tibetan is byang chub seems dpa' the heroic one having the byang chub sems, the Bodhimind. Bodhimind is that which is purified thoroughly with awakening after the eradication of ignorance. Ignorance is the darkness of the mind. When the darkness of mind is dispelled, the pure mind shines. Here Kṣemendra, a poet of the 11th century of Kashmir, attempted to narrate one hundred and eight instances of the human beings and the animals as well, who could purify their mind by dispelling the darkness. The darkeness of mind occurs due to allurement (rāga), malice (doṣa) and delusion (moha). In this way the Bodhisattva-Avadāna-Kalpalatā holds three fold characteristics to develop the ideal of Bodhisattva.

- i) The austere efforts for becoming pure in mind is to practice with no restriction. In other words every animate being may be pure, if it be endeavoured.

* A Teacher of Visva-Bharati

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- ii) Altruistic deeds are not limited by boundaries.
- iii) The measurement of altruistic service may be determined by experiencing satisfaction within.

Buddhism in Kashmir upto 11th century

- i) In the 11th century AD Buddhism was not wiped out from Kashmir although the muslim entered Sind(h) much earlier.
- ii) Buddhism flourished in Kashmir after the third Buddhist council held at Pāṭaliputra about 260 BC (?) under the patronage of king Aśoka (died 232 BC). Sthavira Madhyantika introduced Buddhism in Kāshmir. Kṣemendra in Bodhisattva-Avadāna-Kalpalatā vividly mentioned the activities of those monastic teachers in Kashmir.
- iii) Thereafter Kaṇiṣka (ascended 128 AD) took interest in preservation of Buddhism in Kashmir and 4th Buddhist council was held at Kuṇḍalavana in Kashmir.
- iv) The Buddhism had a stronghold in Kashmir in the beginning of the Christian era.
- v) Kashmir was an important seat of Buddhism when an eminent scholar like Aśaṅga and Vasubandhu flourished in the 4th century AD.
- vi) A band of Buddhist scholars marched to Tibet from 7th century to 9th century at the first spread of Buddhism.

Importance of the text

The text is important for three reasons—

- 1) Acceptance of the Pāli tradition faithfully, where Sarvāstivādī sthāviras flourished.
- 2) Popularity of the Buddhist tales upto the life time of Kṣemendra in Kashmir.
- 3) The social condition of the Buddhists after one million and a half from the demise of Buddha was narrated explicitly.

The present paper aims to focus on the Pāli resources that was followed by Kṣemendra. Out of one hundred and eight Avadāna stories the narration of the fourteen Avadāna agree closely with their Pāli resources. Such as—Sāriputra, Pitāputra, Mahākaśyapa, Āmrāpāli, Viśākhā, Sundarī Nandā, Śroṇokoṭī, Abhinīṣkramana, Pratītya samutpāda, Byāghra, Hasti, Kacchapa, Siṅha, Śaśaka etc.

For the sake of brevity of the article only the account of Sāriputra is compared.

Sāriputra

Sāriputra happened to be an forerunner among the Śrāvakas (aggasāvaka) usually in the Buddhist art. Buddha is accompanied by two agga-sāvakas namely Sāriputra and Maudgalyāyana. In Pāli sources occasionally referred to Sāriputra. The Cundasutta belonging to the Satipatṭhāna saṃyutta refers to the birth place of Sāriputra at Nālaka or Nālagrāma probably adjacent to present day Nālandā. His father was a Brahmin named Bhogānto as mentioned in the Dhammapada aṭṭhakathā.

In the Aṅguttara Nikāya (Pāṭha 7) and the Majjhima Nikāya Dīghanaka Sutta refer to the efficiency of Sāriputra in understanding the subtleness of the Buddha's teachings and in the Sāriputra Theragāthā. Sāriputra mentions his attainment of arhathood. The present story discribed by Kṣemendra mentions the past life of Sāriputra when he was born during the Kāśyapa Buddha in previous birth. In this regard the account agrees with the Jātaka story named Alīnacitta Jātaka.

Vibhajjavāda and Sarvāstivāda

Vibhajja literally means analysing in details of data which requires detailing. Dīghanikāya states Vibhajja means the discriminating reply vyākaraṇīya pañha. The Theravāda which had been initiated in Magadha after the demise of Buddha claim that they were Vibhjjavādin, the analytic of the doctrine with a reason. The Pāli Tripiṭaka therefore, preserves the Vibhajjavāda doctrine based on ethical conduct with analytic reasoning. In this regard Mahāvāṇsa (PTS 5.271) and Vibhaṅga Aṭṭhakathā (130) may be referred. The Buddha's teaching did not accept a statement unless that is cofirmed by practical application and reason. In this regard the word Vibhaṅga may be referred as the analytical distribution of the Buddha's teachings like Suttavibhaṅga, Vinayavibhaṅga and AbhidhammaVibhanga. The last one is one of the seven Abhidhamma texts belonging to Theravādī.

On the other hand, Sabbatthivāda is an important doctrine among the Buddhists. Sabbatthi literally means everything exists. Therefore, Sabbatthivāda may claim a view point concern with everything. The Jātaka (PTS 2/30) uses Sabbatthaka in the same sense. In fact, Sabbatthivāda refers to the Sarvāstivāda Sthavira school among the Buddhists, who flourished in Śurasena having the capital Madhura, present day Mathura in U.P. Later on, Sarvāstivāda developed in Kāshmir and Gandhāra with their seperate VinayaVastu. Dr. Anukul Chardra Banerjee has dealt in details in his work Sarvāstivāda literature published by the Calcutta University.

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In the present context Kṣemendra of Kāśmir had a lien to Sarvāstivāda although he did not overlooked the basic triyo the substancelessness *anātma* (anatta) non-eternality, *anitya* (anicca) and momentary changeableness *kṣaṇika* (khanika). Therefore, the problem of the suffering (dukkha) is caused due to ignorance (avijjā).

Kṣenendra's Venture

Presumably Kṣemerdra followed the Avadāna legends with the personification of the Bodhisattva ideal by enduing the welfare service in respect to all sencient being. The Bodhisattva-Avadāna-Kalpalatā there by preserves the socio-ethical scenario of the Buddhist of the 11th century.

Abstract of Kosei Morimoto, Chief Abbot of the Todaiji Temple, Nara, Japan

Bodhisena—an Indian Monk

In AD.752 a grand consecration ceremony for the Great Buddha was held. It took 7 years to complete the construction of the Great Buddha since Emperor Shomu had ordered. At the unveiling ceremony of the statue, a South Indian monk, Bodhisena gave soul to it by painting the eyes.

Bodhisena painted the eyes of the Great Buddha with a brush in the presence of Shomu Emperor, Komyo Empress, Koken Emperor and other 10,000 monks. In the first place, Shomu Emperor was supposed to be the conductor of the 'eye-opening' rite, but he asked Bodhisena to take his place due to his physical condition. The reason why Bodhisena was chosen as the conductor seems that not only was he an Indian but also the highest ranking official who supervised monks for 16 years stay in Japan.

It is believed that casting the statue which was 16 meters in height was very tough work. Even the construction of the huge Great Buddha Hall and other annexes was a difficult task. Still, it was done successfully in co-operation with 2 million and 60 thousand Emperor's supporters. His political ability was appreciated by the people during that time.

In the early years of his reign, the Emperor adopted the principle to govern the country with virtue based on the Confucianism idea and he exercised his political power by helping those people who suffered from natural disaster. However, when he faced the nationwide epidemic of smallpox in A.D. 735 and 737, he realized that it was necessary to propagate the ideals of Buddhism systematically throughout the country in order to relieve the fatigued nation. As a proper measure for propagation, he planned to construct a monastery and a convent in 60 different locations of the country. The monastery and convent would serve as an educational institution where people would preach Buddhism. He also constructed the huge statue of Buddha Vairocana, which is symbolic of enlightenment of Buddha, at the monastery in the capital town. It is in this monastery where the priests of the region were given essential training.

Todaiji is the head temple of the Kegon School of Buddhism, whose teachings are based on a sacred text called the Flower Ornament Scripture. The main object of worship in the sect is the Buddha Vairocana, represented by the Great Buddha of Todaiji who is described as being a

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deification of the sun, the supreme Buddha who embodies the very universe itself.

Bodhisena, an Indian Monk, was invited by the then Emperor Shomu to visit Japan, in order to conduct the 'eye-opening' rite at the Consecration Ceremony of the Great Buddha, at the Todaiji Temple in Nara, in the year 752. In 2002, Todaiji Temple in which the Great Buddha statue has been situated since then, celebrated the 1250th anniversary of the eye-opening of the Great Buddha, and conducted the consecration of the newly made statue of Bodhisena.